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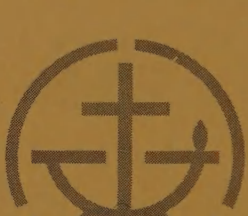

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THE

CHURCH LYCEUM:

ITS ORGANIZATION AND MANAGEMENT.

BY

REV. T. B. NEELY, A.M.,

AUTHOR OF "YOUNG WORKERS IN THE CHURCH; OR, THE TRAINING AND ORGANIZATION OF YOUNG PEOPLE FOR CHRISTIAN ACTIVITY;" AND PRESIDENT OF THE REPRESENTATIVE LYCEUM OF PHILADELPHIA.

WITH AN INTRODUCTION

BY

BISHOP HENRY W. WARREN, D.D.

NEW YORK:
PHILLIPS & HUNT.
CINCINNATI:
WALDEN & STOWE.
1883.

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TO

BISHOP HENRY W. WARREN, D.D.,

WHO HAS BEEN

INTIMATELY IDENTIFIED WITH THE

CAUSE OF EDUCATION

AND WITH THE EFFORT TO SECURE THE RECOGNITION OF THE

CHURCH LYCEUM

IN THE

DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH,

THIS VOLUME IS

RESPECTFULLY DEDICATED.

GIFT OF BISHOP THOMAS BENJAMIN NEELY

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PREFACE.

IN a former work, entitled, "Young Workers in the Church; or, The Organization and Training of Young People for Christian Activity," issued by the publishers of this volume, the writer incidentally made reference to the Church lyceum as an aid in the direction of training.

This reference, and the fact that we were known to have had experience in lyceum work in Philadelphia, where the Church lyceum idea originated, led to a request that we prepare a book which would set forth the objects of the Church lyceum, and present methods for its organization and management.

This book is the answer to the request. "Young Workers in the Church" showed how to secure

general co-operation in Church work, and especially how to utilize the youthful element. The present volume may prove of service as a supplementary suggestion in regard to the training of the young as well as of others.

"Young Workers in the Church" is entirely unsectarian, and so decidedly undenominational that papers of different denominations have heartily commended the work; and the "Christian Intelligencer," the organ of the Reformed Church of the United States, has declared that it "might profitably be adopted by consistories and sessions, as a manual of concise information on the subject treated."

The present book primarily and mainly refers to the "Church lyceum" ordered by the law of the Methodist Episcopal Church, yet the principles and plans presented can be applied to Churches of any denomination. Thus, in the matter of organization and supervision, the Ses-

sion of a Presbyterian Church, the Vestry of a Protestant Episcopal Church, the Deacons of a Baptist Church, the Consistory of a Reformed Church, or corresponding bodies in other denominations, might act in the same relation as the Quarterly Conference of a Methodist Church, and appoint a committee to organize and conduct such an association, and then all the other suggestions would easily and naturally apply.

We have intentionally limited the bulk of the book, and yet have endeavored to present every point which appeared necessary to aid those who desire to take part in lyceum work.

While the theme may be specially interesting to pastors, because they are the heads of Churches, the book, nevertheless, is intended for all classes. In our treatment of the subject we intimate how the pastor may have a commanding influence over his Church lyceum, and yet not be taxed with the minor details of management; for the intention is,

not to add to the burdens of the pastor, but to the effectiveness of the Church. The responsibility belongs to the laity as well as the clergy.

An experience running through more than a score of years in such associations is our excuse for responding to the request and writing this book.

The very favorable reception accorded "Young Workers in the Church," and the demand for something on the present theme, encourage us to hope that "The Church Lyceum" may assist in meeting another felt want. T. B. NEELY.

PHILADELPHIA, *September* 23, 1882.

INTRODUCTION.

THE book I am about to introduce is utterly unknown to me; but knowing the author, the brain from which this Minerva springs, I have not the least hesitation.

Mr. Neely has been a leader for years in the greatest development that the lyceum has had in the Church, and writes with a wisdom attained by, what commends him to Baconian and Methodist readers, experience.

The lyceum meets a real want. The mind yields the best results to training. The body shows strength to lift two thousand pounds, the voice ability to give all the fifths between two adjacent notes, the eye clearness to discern the one-one hundred and twelve thousandth ($\frac{1}{112,000}$) of

an inch, and the hand the skill to measure the one-thirty-six millionth ($\frac{1}{36,000,000}$) of an inch; but the mind is the best field for careful culture. The lyceum is one of the gymnasia for its exercise.

The mind especially needs to be trained to quickness of action, so that all its treasures shall be at any instant under control.

It was one of the secrets of Napoleon's success that he could instantly form new combinations to meet emergencies. As the fencer must have an eye quick as light, and a hand for defense as quick as a thrust, so must the man in the quicker realm of thought be instantly ready.

How provoking is that habit of mind that gives only what the French call *esprit d'escalier*; the bright things one thinks of after he has left the company and is on the stairs going home. In the cabinet yesterday the Presiding Elder spoke of a minister who could so lead a prayer-meeting that the most timid would be on the floor and talking almost before they knew it. His

own activity of mind was infectious. The best place at command was given him at once.

Many of our possible Miltons are mute and inglorious for lack of training. The lyceum is admirably adapted to develop this quickness of mind. It has been so used in all ages. The Greeks taught by the Socratic method. In the earlier English universities the highest students were called Wranglers because of their discussions. They have since degenerated into contestants for mathematical prizes. Henry Clay said: "I owe my success in life to one single fact, namely, that I commenced and continued for years the process of daily speaking, not infrequently in some distant barn, with the horse and ox for my auditors. It is to this early practice of the great art of all arts that I am indebted for the leading impulses that shaped my entire destiny."

Some preaching has degenerated into orations and essays. Not so was Christ's. He met men face to face, with word answering word, until men could no longer dissent, nor even ask questions.

There is no country that demands ability to speak like our own. Every man is a sovereign, and may utter his decrees; he is a citizen, and may influence every one in the city to adopt his views. The best positions await the man able to speak wisely and well. Encyclopedic wisdom may rest in the brain of a man, and be as useless as the unmined gold in the Black Hills; the owner of millions starves.

But the man able to utter his wisdom, be it ever so little, in persuasive speech, has the useful coin that supplies his every want.

It is the privilege of many Americans to say, with Mrs. Browning:

> "I have known the pregnant thinkers of this time,
> And stood by breathless, hanging on their lips,
> When some chromatic sequence of fine thought
> In learned modulation phrased itself
> To an unconjectured harmony of truth."

This is the age of ideas, and every man should seek a forceful utterance of them.

Especially should the Church see to it that the young have every advantage of training. The Church is the school of all schools, teaching health, cleanliness, temperance, hardihood, wisdom, holiness, that is, perfect manhood.

The perfect man approximates, by speaking, the embodiment of his thinking, as God does. Sin separates feeling from action, so that men may see peril and weep, but still not move to safety. Christianity makes speech and deed to be instantly responsive to feeling and thought. The very instincts find quick expression in a character so pure that it has nothing to conceal.

All the right instincts of youth should find full gratification under the sanction of the Church. Childhood inclines to abundant—some may think superabundant—speech. Youth is the time to associate it with wisdom, so that it shall not always be a babbling brook, but a broad river freighted with the intellectual wealth of all ages.

I believe the Methodist Episcopal Church is the

only one that has the plan of a lyceum and evening school, and the means of a successful inauguration and maintenance of them in every Church, incorporated into its Book of Discipline. It should live up to its possibilities.

H. W. WARREN.

AT THE ILLINOIS CONFERENCE,
September 27, 1882.

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THE CHURCH LYCEUM.

CHAPTER I

THE ORIGIN OF THE CHURCH LYCEUM.

THE word lyceum carries us far back into ancient days, amid the academic groves of Greece, and under the shadow of a temple consecrated to the Greek god, Ἀπόλλων Λύκειος, or the *Apollo Lyceius*. In these grounds, which ran near the River Ilissus and close to this temple, Aristotle taught his pupils philosophy, and, from the proximity of the place to the temple, it acquired from the deity's title Λύκειος, the name λύκειον, or Lyceum.

This was the first lyceum, and the name, honorable for its association with Aristotle, and venerable because of its vast antiquity, has until this

day been perpetuated in organizations intended for imparting information and for intellectual improvement.

From its use in connection with the place where the great Greek philosopher taught, it has been given to buildings or apartments "appropriated to instruction by lectures or disquisitions," or, as in Europe, to higher schools where students are prepared for the universities; and, finally, it has been applied to associations which are intended for literary improvement, but which are not connected with, but are outside, the regular school systems. Sometimes these associations, or lyceums, are intended for a whole town, or for a section of a city, or for a more limited circle.

Usually the methods of work adopted by these lyceums have been freer than those of the regular schools, and have been carried forward under paid lecturers or instructors, or by the voluntary effort and mutual instruction of the members; but there has been the same purpose of increase of intelligence and improvement of the mental powers.

The name lyceum has even become familiar

within the pale of the Christian Church as the title of organizations of an intellectual or literary character which, under this or other title, have recognized some relationship and responsibility to the Church with which they were informally connected.

It is a matter of fact and of history that for a long time—we may say for generations—there have been literary associations, debating societies, or lyceums, as they were variously styled, in connection with many local Churches. During this time these societies have done much to stimulate many in the direction of mental improvement; and in them some who subsequently became ministers of mark, or ornaments in other professions, received their first, and in some respects best, training as writers and speakers.

Here they were taught how to read to the best advantage, how to think accurately, how to write correctly, and how to speak effectively; their memories were furnished with useful information; their minds acquired quickness of perception; their reasoning faculties were made more powerful; and

their practice in writing and speaking gave them accuracy and even elegance of expression.

Most of these organizations, however, had but an ephemeral existence. Being considered distinct from the Church, they were not carefully fostered by the Churches, and, because of their irresponsible nature, they were at times considered as interfering with certain lines of church-work, and hence failed to receive the support they needed, and often were openly antagonized. Neglected by the Church and left to the management of the inexperienced, it is no wonder that some of them degenerated into mere opportunities for frivolous and unprofitable entertainments.

They were, however, the symptoms of a real need and the expression of a want that was keenly felt and which should be met.

In view of these circumstances, it occurred to some that if the Church would formally recognize, adopt, and control the lyceum, much more could be accomplished for the cause of general Christian education.

The lyceum connected with the Fifth-street

Methodist Episcopal Church of Philadelphia took the lead in this movement. Believing the lyceum idea could be better developed by associated than by isolated organizations, this body invited similar societies in the city to unite in a representative organization for mutual council and co-operation. The invitation was accepted, and the organization was made in 1871. Still it was felt that it was very necessary that the General Conference of the Methodist Episcopal Church should make the lyceum a recognized part of regular church work, and at a meeting of the Board of Managers of this central body, held March 3, 1872, it was resolved to memorialize the next General Conference to formally recognize church lyceums.

At a meeting held April 13, 1872, Owen Osler, M.D., who for years had been actively engaged in promoting popular education through literary societies and evening schools, presented a memorial to be sent to the General Conference. This was adopted, ordered to be printed, and distributed for signatures.

Dr. Osler afterward submitted the paper to the

Rev. Henry W. Warren, D.D., now Bishop Warren, who revised it, condensing and making verbal alterations, and making the organization and control of the church lyceum obligatory instead of optional on the part of the Quarterly Conference and its committee, and who also inserted the clause in regard to assisting young men "to obtain an education, with a view to the ministry."

About the middle of May, 1872, this memorial was presented by the Rev. William F. Warren, D.D., President of the Boston University, to the General Conference, then in session in the city of Brooklyn. The matter was favorably reported by the committee to which it was referred, but, owing to the press of business at the close of the session, the Conference adjourned without acting upon it.

Notwithstanding the adverse judgment of a leading educator in New England, who discouraged the movement on the ground that the General Conference was too conservative to adopt the idea, Dr. Osler determined to renew the effort. On the eve of the General Conference of 1876 he wrote an article, which appeared in "The Methodist," under the

heading, "A New Departure—By a Layman." In this he gave his reasons for the proposed action; and this article, which was read by many members of the Conference of 1876, no doubt had considerable influence in forming a favorable sentiment.

The memorial was sent to several of the college faculties, and was signed by the faculties of Dickinson College, Syracuse University, Pennington Seminary, and by William H. Allen, LL.D., the late honored president of Girard College. In this and other matters connected with the movement valuable assistance was rendered by a number of others.

The paper was intrusted to the care of Dr. E. O. Haven, the Chancellor of the Syracuse University, afterward Bishop, and since deceased, who presented it to the General Conference of 1876, and that body referred it to the Committee on Education, of which Dr. Haven was chairman. Here he exerted his influence, and, the committee reporting favorably, the General Conference adopted, verbatim, the paragraph sent by Dr. Osler to the Conference of 1872, and it became ¶ 247, now

¶ 254, § 6, of the Discipline of the Methodist Episcopal Church.

The section is as follows: "It shall be the duty of each Presiding Elder to bring the subject of education, in individual Churches, before the fourth Quarterly Conference of each year, and said Quarterly Conference shall appoint a committee, of which the preacher in charge shall be *ex-officio* chairman, to organize, wherever practicable, a church lyceum, under the supervision of the Quarterly Conference, for mental improvement, and to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature, by reading-rooms or othewise; to seek out suitable persons, and if necessary assist them to obtain an education, with a view to the ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."

Thus the "church lyceum" was formally and legally recognized and started on its career.

CHAPTER II.

THE AIM OF THE LYCEUM.

WITH the history of the origin of the "church lyceum," and the law in regard to it, before us, we should now analyze and ascertain its purpose.

We should consider where it proposes to go and what it proposes to do.

The place for which it is intended, and the work it is intended directly or indirectly to accomplish, is set forth in the section of the Discipline to which reference has been made.

First, its place is in "individual Churches." The lyceum is intended for the local Churches, and for each individual Church of the thousands belonging to the Methodist Episcopal denomination. The law provides for its existence wherever there is a regularly organized Methodist Episcopal congregation in this or any other land.

The object in view, and the means by which it is to be attained, are also specified.

This law declares that the "Church lyceum" is to be organized "for mental improvement." This is the principal and general object of this organization. The mind is the field to be cultivated. The purpose is intellectual, as distinguished from that which is specifically called spiritual. It is the Church adding to its care of the soul the culture of the mind—adding to its effort to improve the spiritual nature the improvement of the intellectual.

This "mental improvement" implies the impartation and reception of knowledge, and the development of the intellectual powers. The Church is to furnish the opportunity, to become the teacher or the supervisor of the teacher, and to aid and encourage the student. The aim is "mental improvement" in a general way—to invite and urge to study, to call out the mental forces, and help make men intelligent and strong thinkers.

The lyceum does not propose to take the place of the regular schools, or to prosecute the studies as extensively or as thoroughly as the college or university, or even as the high-grade academy, but

to supplement the schools, and to supply something stimulating and systematic for those who have not had scholastic advantages and for those who should sustain their culture. It is the Church acting outside the regular schools, and helping not only the spiritual but also the intellectual nature of man—carrying not only religious truth, but also secular, in order that the brain as well as the heart may be made strong.

It is the Church adding to the intelligence of the community, popularizing study, and helping those who in early life were debarred from the privileges of thorough training, by leading them into the paths of knowledge which run into the green pastures and beside the still waters of intellectual pleasures.

This general work of mental improvement is to be accomplished by stimulation to study: first, through the organization and general meetings of the lyceum; second, through the organization of "free evening schools," or smaller bodies or classes, for the prosecution of specific studies in a more thorough manner than can well be pursued

in the more popular or general lyceum meeting; third, by providing "a library, text-books, and books of reference," so that information may be easy of access to those who may not have the means to purchase many books, or books of this character; and, fourth, by having "reading-rooms," and through these, and in other ways, "to popularize religious literature," thus increasing familiarity with the publications of the Church and with good religious literature generally.

All this means study in the general meeting, by the smaller class, and by the individual.

The lyceum is also intended to "develop facilities for social intercourse," so that sociability will be created, sustained, and increased.

Further, it is to "seek out suitable persons, and if necessary assist them to obtain an education, with a view to the ministry." Thus it is to be at least one of the eyes of the Church to discover proper persons, with the requisite intellectual capabilities, for the work of preaching, and to see that they are furnished with the advantages of a sufficient education.

Finally, a *carte-blanche* is given "to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man." This declaration is very broad, and perhaps needs defining and limiting.

The "whatever shall seem best fitted" for "the varied nature of man" is, no doubt, to be limited by the main purpose of the chapter and section. They refer, primarily, to the subject of education, and, hence, the deficiency is in the matter of education, and the power conferred is to do that which does not belong to any other department of the local Church in the matter of education, and, as an associated subject, the cultivation of sociability.

We have grouped all these points under the head of the lyceum aim, because, in the law, they are in the same section and in the same connection, and because it was the purpose of the originator and writer of the law to include all in the lyceum project.

Thus the lyceum provision provides for educational work in each and every local Church. It is

the last step in the Methodist educational system, and it may be called a complete system of education. From the lyceum in the local Church it rises to academy and seminary, to college and the fully equipped university, with departments of law, medicine, theology, and other specific and post-graduate branches of learning. By this the Methodist Episcopal Church provides for a complete educational system, from the university down to the school and literary society in the local Church. And the Methodist Episcopal Church is the only denomination that has the lyceum system, and the educational facilities associated with it, recognized in the fundamental law of the ecclesiastical body.

The lyceum movement is intended to meet a demand that has long been recognized and keenly felt in many directions. It proposes to sympathize with those who are struggling toward higher intellectual attainments and to stimulate others to seek broader culture.

With a heart that feels for the many who are deeply conscious of ignorance, it also extends a

hand that is able to help them in their efforts for deliverance from intellectual darkness, and to usher them into the light of knowledge. To those who do not know what to read or study, or how to do it systematically, it comes to show them the way. To those who are too much engrossed with business or too much incumbered with the cares of private life to give a large amount of time to study or reading, it comes to present a plan which will point out moments of leisure and demonstrate how much may be accomplished by a little time each day. To the thoughtless or incompetent, it comes as a mental guide. To the church and community it comes as a director of pure social and intellectual recreations. It tells the inquirer how he may gain information, and the undisciplined mind how it may become educated.

It is the Church sowing the good seed of knowledge, promoting vigorous thought, scattering healthful ideas, and adding to man's social and intellectual enjoyments.

CHAPTER III.

OBJECTIONS TO A CHURCH LYCEUM.

THE statement of the aim of the Church lyceum will at once commend it to the favor of many, but others may object, or, at least, magnify the difficulties which they think are in the way.

It is charged that in such societies there is a tendency to frivolity. This, however, is not necessarily the case, for learning does not make, but tends to destroy, frivolity, while it gives genuine pleasure. If there has been frivolity it has been because the composition of the lyceum was left too much to the very youthful element, or because the Church neglected to manifest interest, or to give it proper supervision. Frivolity may spring merely from an exuberance of spirit which only needs a little guidance to make it heathful joyousness, and, perhaps, after all, as young people will and should have an outlet for their spirits, it is bet-

ter they should find it under the eye of the Church than that they should seek this natural gratification elsewhere and where their spirit might carry them into gross sin.

This objection has no force whatever excepting as it lies against societies which are improperly managed. But they might be properly conducted, and one way is, by the infusion of blood which is riper if not richer.

Though these associations are mainly, they are not exclusively, for the young. There should be enough of the senior element to somewhat restrain the volatile spirits of youth; not to rule in a domineering style, but to mingle with and guide in a friendly manner. As the chief object should be to benefit the young people in every possible way, they should be permitted at least to seem to control and to hold most of the positions, as well as to perform most of the active work. The responsibility thrust upon them will tend to train them, while the presence, co-operation and unobtrusive supervision of their elders will give them stability of purpose, preserve decorum, and promote effi-

ciency. Lyceums in Churches are sometimes objected to because it is supposed and asserted that they are difficult to control and because they are liable to disturb the harmony of the Church. It may be admitted that occasionally they are not as peaceable as they should be, but these instances are not sufficient to make a general objection to such institutions. If possible and occasional difficulties of this nature would justify wholesale opposition to such societies, the objection would also apply to Church organizations themselves; for even in Churches there are sometimes strong differences of view and inharmonious elements which break the ecclesiastical peace, and not infrequently result in schism. This is a danger and weakness to which all human organizations are exposed. The literary society is not peculiar in this respect. As we do not antagonize or abandon other organizations because of this possible danger, neither should we the lyceum. This is but a mere possibility, while the essential good is positive, present, and continuous. While there may have been some unfortunate institutions of this character, others

have been well conducted and beneficial. The evil referred to is not essential but accidental, and can be avoided by judicious management. Only properly conducted ones are proposed.

Some well-meaning persons manifest a fear lest such literary associations, connected with the Church and having intellectual improvement as their main object, should diminish the spirituality of the Church. In some form the question is asked or suggested, Will not the church lyceum interfere with the regular religious work of the Church? We may answer it by asking another question: Why should it be supposed to interfere? Do public and private schools interfere with the work of the Church? Does an individual's general reading? Do other legitimate methods for intellectual improvement, and other means for the acquisition of general information? The answer must be in the negative. Certainly they do not. Then why propose the question as to whether a properly conducted lyceum will interfere with the operations of the Church? The purpose of the lyceum is literary improvement and mental culture, and in-

crease in this direction is certainly not antagonistic to church-work, and common sense will so adjust the time of meeting that the lyceum will not conflict with the regular services of the Church. The objection is only another mode of presenting the fallacy that "ignorance is the mother of devotion," a declaration which is false in fact and antagonistic to the intention of the Creator, who endowed man with an inquiring mind, ability to reason, and capacity for intelligence.

Culture and conversion may move in harmony. Knowledge should go with virtue. Conversion impels to study. A revival in the soul makes a revival in the mind. An awakened heart produces an awakened head. When the divine Spirit touches the heart the inspiration touches the head also. An inquiring heart will carry with it an inquiring head. A changed heart will bring changed thoughts. A new heart will give new and higher views. A new heart seems almost to make new brain. Head and heart should go together. This is the divine intention. Religion awakens the intellect. Revivals of the heart are

also revivals of the head, and one of the first impulses of a convert is to study. The lyceum does not necessarily interfere with the spiritual departments of the Church. If properly managed, it will not divert from, but will increase the attendance upon the other meetings of the Church—upon those that are specifically religious or spiritual. But it may be remarked, in passing, that the lyceum should not meet so often as to make the time devoted to it an excuse for non-attendance upon other regular meetings of the Church.

On this point we cite the testimony of Rev. D. H. Muller, D.D., of Erie, Pa., who, speaking of the lyceum in his Church, says: "It did not diminish any religious interest of the Church, all other services being greatly promoted in attendance by it." We have known persons to be led to the cross and into the Church through classes formed for secular study, for example, of history, or a language, and which were conducted by the pastor. The philosophy in this is manifest. Though purely intellectual, they afford the minister a favorable opportunity for forming acquaintances on the most friendly

terms, and an opportunity for gaining their confidence and getting such a hold on them that, through this intimacy, he was instrumental in leading them to Christ, the greatest teacher.

We have also known of a number of instances where the formation of a lyceum was followed by a revival. These facts show, at least, that there is no antagonism between the intellectual and the spiritual, and that the lyceum does not destroy or interfere with the spirituality of the Church. It may also be said that it looks like an attempt to save the world by culture. But it is no matter what it looks like; that is not the aim. Certainly it does not look like such an attempt any more than Christian colleges or other schools, and no one would raise such an objection to these educational institutions. It is not an effort to save by culture, but to culture the saved, or those who may be saved, and thus by a Christian culture meet the demand of the head, as religion meets that of the heart. The highest type of piety is an intelligent piety, and that implies a cultured mind as well as a converted soul. It may be objected that educated

people do not need such societies, but there are many who are not well educated, and the history of similar organizations proves that those who enjoy and profit by them most are the well educated.

A kindred objection is that they are not needed, and cannot be sustained in so-called "first-class" Churches. Then let them be sustained in other Churches. But we deny both assumptions. They have been and are sustained in such Churches, and many therein need them. The young devotees of society would do better to find more of their society directly in the Church, and instead of having their attention absorbed by trashy and desultory reading it would be to their advantage to have their minds occupied by the more solid and systematic work inplied in the lyceum course.

It may also be said that the lyceum should not be sustained because the Church cannot do the work of both Church and school, or be both Church and school. But it is not proposed to make the lyceum a complete school in the technical sense, but a help and encouragement to those who desire to do something in the way of system-

atic study or careful reading. But the Church can take the supervision of schools. This is proved by the fact that the Church has done so, and is doing so. Parochial schools are not a new thing. The Church throughout the ages has fostered schools. Universities and colleges in many places owe their existence and continuance to the Church, and it has not been an uncommon thing for schools to be held in ecclesiastical edifices, and to be conducted by the clergy or others connected with the Church. The local Church is as able to supervise the lyceum as the collective Church is the college.

A final objection is to the effect that such educational work is outside the province of the Church, and hence it is not the duty of the Church. But as Jesus cared for the whole nature of man—the mind and the body as well as the soul—so Christianity is intended not only for man's spiritual welfare, but also for his physical and intellectual. The work of the Church is not merely to enunciate religious truth, but to put that truth into practice. Its work is whatever that truth implies. As Jesus

fed the hungry and healed the sick, so the Christian Church is to provide for those who are physically distressed. But the caring for the sick and the destitute is not preaching, or what is technically termed spiritual work; nevertheless, it is not objected to, but considered a duty. If, then, it is the duty of the Church to care for the physical, how much more is it the duty of the Church to care for man's higher nature, the intellectual? Jesus did not neglect, but enlightened the mind, and his Church should not omit to care for the mind as far as it possibly can. It is as much a duty as alms giving for the body. The lyceum is intended and calculated to meet the needs of the mental as much as charity is to supply the needs of the body, and hence is perfectly legitimate Christian work. Instruction is part of the Church's work. There was a time when the Sunday-school endeavored to help the intellects of the ignorant, and the alphabet, spelling, reading, writing, and even arithmetic were taught therein. The lyceum is the Church carrying out this impulse only on another day. In the lyceum, as well as in other things, Methodists are

illustrating practical Christianity, which comes to bless man throughout his entire nature. John Wesley, the founder of the Church, and to this day the model Methodist, did not hesitate to transform one of his chapels into a factory for his poor people to work in while he furnished them material and sold what they made. Neither did he hesitate in one of his chapels to establish a loan fund for the purpose of assisting needy but deserving persons with money to help them in business. Certainly, with such an example as this, it cannot be considered unmethodistic for the Church to go beyond the pure work of preaching and praying, and endeavor to increase general intelligence through the church lyceum. Mr. Wesley and the early Methodists founded and sustained schools as a part of their religious work, and the hundreds of Methodist seminaries and colleges which have grown up since that time prove that the Wesleyan spirit of education still exists, and that any effort of the Church to educate the people is in harmony with Methodism, which has always antagonized the error that "ignorance is the mother of devotion."

Indeed, there is a special appropriateness in the recognition of such societies by the Methodist Church, for Methodism itself might almost claim to have originated in a religious lyceum; for the so-called "Holy Club" was a sort of literary society where religious and such elevating secular studies as the classics were blended.

Mr. Wesley, referring to the origin of the "Holy Club," says: "Our design was to read over the classics, which we had before read in private, on common nights, and on Sunday some book in divinity." Out of this other purposes gradually developed.

This fact shows, at least, that the Church lyceum is in harmony with the spirit of original Methodism, as the fact that a General Conference has made a law recognizing and regulating the Church lyceum proves that it is in harmony with the representative Methodist spirit of to-day.

Thus we have seen that no really strong objection can be raised to the Church lyceum; but, finally, even if objection could be raised it is now too late to raise the question or refuse to recog-

nize the lyceum, for it now exists by the law of the Church.

No sound objection is presented, whereas many arguments can be advanced in favor of this institution; and it must seem fitting that, as the first lyceum, where Aristotle taught philosophy, was under the shadow of a heathen temple consecrated to a Greek mythological deity, the modern lyceum should be under the wing of the Christian Church, and that in it a sound Christian culture should be given.

CHAPTER IV.

GENERAL VALUE OF THE CHURCH LYCEUM TO INDIVIDUALS.

WITH objections to the lyceum answered and removed, we still admit the right of all to demand that the lyceum shall give promise of the possession of positive good, and that the realization of this good shall be not only possible but probable. The demand is legitimate, and the proof of positive good may be easily and abundantly produced.

The lyceum claims that it will be beneficial for many and manifest reasons; and, first, as to individuals. Begin, if you please, with its lowest possible claim, namely, that it will furnish pure and elevated entertainment. Even this is not a trifling reason, but a sufficient argument in its favor. The young will seek entertainment, and, for that matter, so will the old; for love of pleasure is natural to human nature. Men will seek and find pleasure

somewhere and in something. The world knows that is the case, and on all sides are places of entertainment and promises of diversion. If a man, therefore, is not attracted by pleasures which are pure, he will indulge in those which are evil. If, then, pure pleasures can be given under the auspices of the Church, and ennobling entertainment under the shadow of the sanctuary, a want of human nature is met, and through it men may be diverted from sinful gratifications.

If, then, the lyceum in the Church is nothing more than a place that can furnish pure pleasure and elevated entertainment, it is a boon that should not be despised—a means of grace that should be sustained. The church lyceum, in furnishing pure and elevated entertainments, is a counter-attraction to sinful pleasures and the allurements of sinful places. Thus it tends to neutralize the attractions of the drinking-saloon and of amusements of doubtful propriety, and, consequently, to save many from falling into sin. Surely, in this age when there are so many things to allure the young to destruction, if the lyceum

has even the slightest tendency to prevent youth from rushing to ruin, that alone should be a sufficient indorsement of this institution.

But there is positive benefit in that which may be deemed more valuable. The lyceum tends to increase knowledge. Men in this age will be thinkers and readers, but the danger is that they will not read wisely nor think well. The lyceum proposes to interest their minds in healthful thought, and to suggest lines of healthful reading. As men will think, it aims to start the people so that they may become strong and wise thinkers. It proposes to develop a taste for reading—a sound taste for sound literature—and a taste for reading, once generated, grows upon the individual.

It is calculated to start many on lines of systematic study. The efforts of the average man in lines of study are spasmodic, and they usually fail to accomplish all of which the individual is capable mainly because of lack of system.

The properly-managed lyceum tends to aid the student in systematizing his studies and his time.

Most men need something to work for, and some one to direct. Not only is this so with children, but also with mature men.

While they may be willing to work, few seem able to mark out and pursue a systematic course of reading and study, and, therefore, some one must plan and lead them in the way. This the lyceum is calculated to do, and thus prevent the waste of time and energy which is caused by lack of system.

It will produce a better and stronger mental development, and make a more intelligent people.

It will stimulate some to seek a higher culture. No doubt the great value of the lyceum, in this particular, is, and will be, mainly in the line of suggestion and stimulation. It is not expected nor claimed that the work done therein will be as thorough as in the schools, but it may give the start toward that which is loftier and more profound. If it accomplishes that it accomplishes much.

The lyceum is calculated to aid those who have

not had early advantages; and there are hosts of such unfortunates who are noble characters, and who possess lofty and capable minds.

Scarcely any thing stimulates to self-culture like the lyceum. Besides the direct information gained, there is an inspiration to patiently pursue studies to which the lyceum is but the avenue of approach. It calls out powers of observation and reflection, and forms habits of study. It helps the student in gaining sound thought, good language, correct pronunciation, and graceful delivery. The same advantages does it present to those who have neglected early opportunities and who are now full of regret. Their neglected scholastic opportunities are gone forever, but the judiciously managed lyceum directs them how to wisely use the leisure they may now gain, and encourages them to make an effort to atone for their former neglect by present studiousness.

The lyceum has value, also, for the well-informed and cultured. The review of that which they had studied refreshes their memory and renews and refixes their knowledge; the efforts put

forth keep their intellectual faculties from becoming rusty; and the surroundings and suggestions of a well-conducted lyceum tend to preserve a correct taste. Many will say, as did a certain lawyer who identified himself with a church lyceum, "It revives my former taste for literature."

The lyceum is specially beneficial because of the influence of associated numbers. There are evident advantages in co-operation in study. This is one reason why study in the school accomplishes more than isolated study by the individual. When several are reading the same book or studying the same topic, and each person knows that the others are so engaged and that they are to meet for comparison of knowledge or view, they have an incentive for more careful reading and closer thought, which would not exist, at least in the same degree, if each was studying without reference to the others. Expecting to say something or hear something on the subjects, they would be stimulated to more diligent study. Points they do not understand they would be inclined to preserve for further inquiry, and bring to the others for ex-

planation, and one might remember something with which the others were not familiar—something gained from other sources—and, in imparting this, the knowledge of the others would be increased.

Because of these tendencies the lyceum has great value as a preventive of evil and as a promoter of good.

Intelligence and studious habits are a strong defense against temptation. One reason why some wander into evil companionship and become involved in vice is because of their ignorance and conscious unfitness for good society and their lack of the lofty taste which comes from culture. There is a philosophy of producing good by diversion—of preventing evil by presenting the good—and in this sense we may save from sin by diverting the thought to that which is good.

The benefit of diversion is illustrated in the case of children. A mischievous child may be allured from evil, not so much by scolding, lecturing, or continually punishing, as by turning his attention and activity into some better channel. So older

persons, having some evil propensity or bad habit, may be saved by giving them something good to occupy their thoughts—something better to do. Parents who perceive the need of throwing guards around their children should remember to put a force for good within them by rightly directing their thoughts and tastes.

The occupying of the minds of young persons with right thoughts is of the utmost importance. Mind will devote itself to something, and something will take hold of mind. Hence the importance of interesting the mind with that which is good. Notice the effect of evil suggestions from low companions, and the effect of evil literature, coming in the "blood-and-thunder" stories of dime novels, or the nonsensical love story, with its impossible situations and surprises! See how they produce dissatisfaction with home, with plain matter-of-fact life, with virtue and religion! See how they lead to suicide, murder, and other crimes, for criminals on every hand acknowledge that such books have led them into iniquity! The murderer has admitted that one vicious book impelled him

to his bloody deed. Vicious romances, bad books, and vile papers, are the brain-food of millions. Something must be done to divert minds from this evil, and to neutralize the power of such temptation by the attracting power of the good presented in the most attractive manner.

The lyceum tends to prevent evil by presenting the good. It calls attention to that which is good. It puts other and better thoughts into the mind. It infuses that which repels evil, as it creates noble ambitions by calling attention to good biographies and examples of lofty deeds. Giving mind a right direction, it is a preservative from evil. It has a negative value in its tendency to turn thoughts in the right direction, but it has also a positive value, for while it tends to keep out the bad it also fills up with the good. It is the idea of the expulsive force and preservative power of the good as against that which is evil, the same thought that Chalmers states so grandly in his sermon on the "Expulsive Force of a new Affection."

In all this the lyceum is a blessing, because it gives increase of happiness, for the knowledge

gained, the culture acquired, and the good received, add to the pleasure of life, and give a satisfaction which will last when other pleasures pall and pass away. No wonder is it that a poor young man who had pursued the studies of a lyceum said: "It has made me over; life is different to me now."

CHAPTER V.

VALUE OF THE LYCEUM TO EDUCATIONAL INSTITUTIONS.

THE lyceum promises to be a benefit to the regular educational institutions, and but a hasty examination is needed to demonstrate that it will strengthen school and college. The great need of the schools is scholars, and one great aim of colleges is to draw the greatest number of students they can accommodate. Numbers attract as well as educational facilities, and where many go many will want to go. As the attractions of a thoroughly-equipped school draw the students, so, on the other hand, the demand of the students is likely to create the advantages which will attract. Both forces work to the same end, and adding to one will add to the other.

It is, therefore, a fundamental effort of the college to secure students, and so the higher institutions of learning are ready to welcome any thing

that creates a desire for knowledge and impels one to become a pupil.

The tendency of the lyceum is decidedly in this direction. As it creates a thirst for learning it will naturally stimulate some to seek more thorough culture, and to attain a complete collegiate education.

The lyceum does not propose to run counter to the schools, or to furnish a substitute for regular institutions of learning, but, by creating and preserving a taste for knowledge, to arouse an ambition for something greater, and thus in some degree supplement as well as anticipate the work of the academy or higher school.

Compared with the regular school, it may be asserted that the information given in the lyceum is superficial; but, even if the assertion is correct, it does not follow that there is no value in superficial knowledge. We claim that even the slightest study has a beneficial tendency. Certainly a little good is better than none at all. "A half loaf is better than no bread."

It may be true that, in one sense, "a little

learning is a dangerous thing," but the fact is, that even a little learning benefits the mind in some measure, and the taste of the good acquired arouses an appetite that moves the man to seek for more.

With the taste for learning created, it is natural that the individual will be led to seek the places where this taste will be most fully gratified, and thus the tendency will be to supply the seminary and college with students.

This is more than mere speculation or theory. There are many instances which actually illustrate the truth just stated. Only a short time ago a prominent minister of a metropolitan pulpit said to the writer: "I am an illustration of what the lyceum will do. In early life I became a member of such a society, and took part in the exercises. In course of time I was asked to write an essay on the Bible. It led me to examine the Bible, and the effort in writing was the first thing that awakened in me a literary ambition." The result was that his new ambition caused him to desire greater knowledge and skill, and ultimately led

him into the university and the Christian ministry. Had it not been for that lyceum essay on the Bible he might never have discovered his real power and true mission, and there would probably be one less college graduate. As it is, on his own testimony, there is one more.

This is one out of a number of cases that might be cited, but no one can calculate how many, who through just such institutions as the lyceum have received an impulse that has carried them into college halls, and an inspiration that has lifted them into the sphere of lofty deeds.

Passing from the influence of the lyceum upon the individual member, consider its effect as it extends its influence into humble homes, and gives parents more accurate views of the education the age requires. From regular, or even occasional attendance upon the meetings of the lyceum, or from the books or thoughts brought into the home through the lyceum, higher ideas will fill the minds of the parents. They will think of their children's needs as they never did before, and there will come into their souls noble ambitions

to give their children better educational advantages than they themselves enjoyed in their youth. They will no longer view life according to the lowest utilitarian ideas, merely as a place to make money, or to "eat, drink, and be merry." They will want their children to be something more than they are themselves, and especially if they perceive that already their children have a growing desire for knowledge. Thus will the idea of sending their boy to the university and their girl to the college or seminary take possession of their minds.

Points like these show how the lyceum tends to supply the college with students, and one great fact in favor of the lyceum is that it is a feeder to the regular educational institutions.

CHAPTER VI.

VALUE OF THE LYCEUM TO THE CHURCH.

THE lyceum will be beneficial to the Church in many ways, a few of which may be mentioned.

It will make the Church more attractive, especially to the young.

Teaching the young to recognize the church as a place of pure pleasure, though not of mere amusement, it tends to impress them with the idea that happiness comes through the Church and its teachings, and to lead them to seek their pleasure therein. By a natural association of ideas this characteristic also tends to make the Church itself more attractive; and thus, instead of repelling, the Church may draw the young more closely to itself and more fully under its protection. In this way the lyceum will help take away the forbidding appearance the Church seems to present to many young people.

It will also remove the objection which exists

with some, though it is not well founded, that Churches have little or nothing really intellectual, and that they cannot learn any thing from them. The mere effort of the Church, through the lyceum, to aid the culture of the people will tend to destroy this unjust prejudice.

It will tend to attach people, and especially the young, to the Church.

This naturally follows if the Church is made attractive. The lyceum does this, and, as it thus interests both young and old in the Church, it tends to prevent some from wandering away from the Church, while it draws others under churchly influences.

One great complaint to-day is, that Churches are not holding their young people; that young people, especially young men, are not attached to the Church as were those of former generations. It is not for us to decide here how far this is true or why it is so. That there is ground for the statement is evident. Something more is needed than is usually done. As an aid in this effort, the lyceum presents itself, and a good association of this character is

calculated to help the Church, retain its young, and draw and attach others to the Church.

If you would influence human nature, you must begin at a point where it is already interested. So you must first touch the young mind, where interest is already manifested, and then you may hope to create interest in some other desired direction. Holding them by one cord you may fasten them by others.

In the young nature it is not difficult to find a point which shall serve as a base of operations. Generally speaking, the young mind desires to know, and this natural desire manifests itself in some form of curiosity or investigation. The lyceum meets this desire of the intellectual nature, as it stimulates to inquiry and affords information; and thus the Church, through its lyceum, which interests as it instructs, attracts and attaches to itself the inquirers for knowledge, and attracting the young by lines of general knowledge, it may draw them to that higher wisdom which is the fear and love of God. Thus the lyceum may prove a powerful magnet to take hold of their intellectual

natures and then draw them into the Church. If the young will come to the literary society, it is probable they will come to the other services of the church. Church-going, or non-church-going, is largely a habit, and hence if people are taught the way to the church, and the habit of going there is formed, it will be comparatively easy, in many cases, to induce them to attend other meetings.

Finding that the Church meets the want of their mental nature, they will be likely to seek in it the satisfaction of the wants of their higher natures. Perceiving that the Church is interested in their mind-culture, they may in return give it their heart-attachment. Learning that the Church seeks to give them genuine pleasure in one particular, they will have pleasant memories of the Church, and, possibly, through the pleasure enjoyed under the auspices of the Church, be led to perceive that the greatest happiness comes through the truth of Jesus.

In this age, when there are so many counter attractions to draw men away from the Church, it must commend itself as a wise thing to resort to

any legitimate measure to interest the young in the Church, and make them realize that it is to them a home that does not repress, but which promotes, their happiness.

Young people will form such associations as the lyceum, and certainly it is better that they should be under the wing of the Church than under the shadow of outside influences. If such institutions are of value outside the Church, as it is admitted they are, of how much more value must they be when under the influence of the Church?

The Church needs the young, for they have within them great possibilities, and if they are brought and retained under the influences of the Church, their capabilities for good may then be utilized. If nothing more could be gained through the lyceum than attaching the young to the Church, that would be worth striving for. This the lyceum promises to do.

The lyceum will be beneficial, because it will increase the intelligence of the Church.

This will hold among the most cultured, as well as among the poorly educated, for even the best

informed need to study constantly, as the knowledge of the world steadily accumulates.

The Church should not fall behind the world in knowledge, but should seek to increase the intelligence of the membership.

Ignorance in Churches is an immense impediment. The ignorant who are in church-membership are the severest and most unreasonable critics; they are usually the most obstinate opponents of wise measures, and they continually clog and block the progress of the Church.

Zealous piety without intelligence is not enough. Religious zeal without knowledge may sometimes be good, but zeal with knowledge is always far better; while ignorant zeal may be a very dangerous element.

The world wants a spiritual Church with a culture as strong as, if not always in harmony with, the times; and all other things being equal—spirituality, members, resources, etc.—the Church with the best mental culture will be strongest in its inner development, most potent in its outer influence, and most successful in saving souls

strengthening believers, and winning the favor of the masses.

Intelligence and religion are not foes, but friends —mates that should never be divorced—and the lyceum strengthens the bonds of this union. The essays read, the lectures delivered, and the discussions carried on, tend to the increase of information; and especially will they add to the knowledge of those who prepare the papers and participate in the exercises. From this increase in intelligence there will be many ripe and far-reaching results. As the lyceum broadens knowledge, it gives broader views of men and things. As it promotes intelligence, it transforms the impediment of ignorance into the patron and partaker of progress. In every department will the change show itself. The best Christian will become even more valuable, and the useless member will become as the fruitful vine. Greater wisdom will pervade the councils of the Church, and men will become more efficient officers and more serviceable members.

Greater intelligence in the Church will make the members of the congregation better hearers of the

word; it will give them more intelligent views of the work and opportunities of the Church and their own personal part and responsibility therein, and thus lead to more intelligent action and reliable co-operation. It will also tend to greater liberality in supporting church benevolences, and even give broader views of the financial needs of the pastor; so that he will no longer be expected to educate his family and keep himself up with the literature and learning of the day upon a mere pittance, but shall receive a liberal and adequate support.

By making a more intelligent people, the lyceum tends to elevate the ministry also, for an intelligent people will want preachers of a still higher intelligence. They will demand more thoroughly qualified ministers, and the demand will be met. They will also help supply the need by more liberal support of institutions for the education of the ministry, and by preferring the studious and thoughtful minister to the ignorant and mentally non-industrious. There will be a change of taste; and bold ignorance and noisy inelegance will give way to a culture, that with its accuracy will preserve mental

force, spiritual power, and popular effectiveness. In this connection it should not be forgotten, that in the Church where there is a good lyceum the pastor himself is likely to receive benefit therefrom. The lyceum will stimulate him to study, and the consciousness that he has a thoughtful and appreciative congregation will encourage him to make careful preparation: and here, again, the Church will be benefited by the improved character of the sermons they hear.

The lyceum will also benefit the Church by developing latent talent which may be utilized in the spiritual work of the Church, and by training men for the business operations which the Church must prosecute in sustaining its religious efforts.

It is surprising how much undiscovered or unused talent there is in the Churches every-where, and it is astonishing how an association like a lyceum will reveal unsuspected gifts.

The lyceum develops ability to write and speak. The preparation of the essays and similar productions gives facility and accuracy in the expression of thought; the readings and recitations give cor-

rectness of pronunciation and precision and beauty of elocution, while the debates cultivate rapidity of perception and readiness of utterance.

It will thus give training as speakers and writers to those who may use their talents for Christ and his Church, either as ministers, or as active, intelligent, and influential laymen; for the Church needs trained men in the membership as well as in the ministry.

Some of this power acquired by lyceum-training may be utilized in the Sunday-school, the prayer-meeting, and general gatherings and special meetings of the Church.

The beneficial results of this training will be seen in more thoughtful talks by the teachers, in greater ease and ability in public prayer, in relation of experience, in exhortation, and in the various addresses the members may be called upon to deliver.

So the church lyceum may be made a training field for future achievements, and the power therein acquired to express thoughts accurately, and to speak easily, may fit some to fill positions of dis-

tinguished honor and usefulness in the Church as well as elsewhere.

The lyceum will also give skill in conducting the business meetings of the church.

There will be skill and accuracy in keeping the records through facility gained from familiarity with similar practice in the lyceum. The training, as speakers, will enable persons to speak to the point and to present opinions and reasons in a direct and forcible manner. Another valuable result will be the training acquired through the lyceum drill in parliamentary law. The practice as officers and members of these associations will prepare the members to preside over and prosecute the business in church boards or conventions, so that all things may be done "decently and in order."

These societies will train the future presidents of boards of trustees and chairmen and secretaries of other bodies, so that the Church in the better management of its business meetings will reap a rich reward for its sowing of interest in this admirable training school.

It will also furnish a grand opportunity for

training the people for intelligent spiritual work, for example: to teach them something as to the style of a prayer or speech; how to reach and influence the impenitent; and how to instruct the inquirer. It will also turn the attention of some toward the ministry, giving such persons, at the same time, a lofty conception of the educational qualifications requisite for the highest success in this noble calling.

By the opportunities given for testing natural abilities, it will enable the pastor and the Church more easily to determine who should be directed toward a higher education, or toward the ministry. We can hardly estimate how much a pastor may do in turning the young toward reading and study, and the lyceum gives him a favorable opportunity for ascertaining who are best adapted to receive and profit by a thorough education. In the same way the Church will be better able to decide who should be encouraged and helped to prepare for the ministry of the gospel, and so make fewer mistakes than formerly in thrusting the responsibilities of this holy office upon the incompetent.

The lyceum is calculated, and that not remotely, to make better Sunday-school teachers, of whom the pupils will not say contemptuously, "They do not know any thing," as they contrast them with the teachers in the secular schools. In other respects, through the scholars, and what it tends to make of them, it will be of great service to the Sunday-school, and especially in furnishing more capable officers.

May it not be said to be beneficial also in giving people something else to talk about besides malicious or silly gossip? Usually the gossips are the empty headed, and they gossip because they know nothing better to talk about. Many of the disgraceful quarrels which so often disturb and rend, and even threaten to destroy Churches, arise from these ignorant gossips, who seem to know nothing but other people's business. Give the people something better to think and talk about, and much of this mischievous gossip, slander, and injury will be prevented.

We have spoken of the value of the lyceum from an educational stand-point, and now it remains to

refer to its value, as it aims to accomplish another object which it has in view, namely, "to develop facilities for social intercourse."

There is great need of sociability in the Church, and any thing that promises to bring it about should have a fair hearing and a fair opportunity to test its power. Ordinarily it takes years for the members of an average Church to know each other, and frequently they never become acquainted as friends should be acquainted, to say nothing of the acquaintance brethren and sisters should have. Any thing that will improve this state of affairs should be heartily encouraged.

Then the changeable nature of most congregations makes it necessary that there shall be some method for forming acquaintances rapidly, so that the members may soon know each other, for because of this non-acquaintance there is lack of co-operation, and hence loss of force to the Church.

The need of sociability in the Church is admitted by all, but how to bring it about is a problem somewhat difficult to solve. The moments before and after the Sabbath preaching services are not

sufficient, and even the week-night services do not seem to meet the difficulty with much more success. Some of the congregation, especially those of the non-membership, do not attend the week-night services as would be desired, and even if they did, there seems to be a degree of restraint produced by the religious solemnities of the hour.

The lyceum more fully meets the purpose, and will aid in the rapid development of sociability. The character of the exercises is calculated to attract even the non-religious, or those who are not members of the Church; and there is opportunity for the members of the Church to throw around them social influences which will tend to bring them to the Church, and so under influences which are religious. The lyceum is specially adapted for this also, because it is without the peculiar restraint of the Sabbath and other specially religious services. There is a grand opportunity for introduction and forming acquaintances in coming in or going out, or during the intermission for conversation and social courtesies.

Thinkers and Christian philosophers have point-

ed out the desirability, under the present arrangements of modern society, of having some easier, better, and yet safe way of bringing young people of both sexes together so that proper alliances should be facilitated.

The lyceum in the Church has the social advantage of presenting an opportunity for safe social contact. It brings both sexes together under shelter of the Church, and certainly it is important that young people should find their best society under the influence of the sanctuary. Were this more frequently the case, pious parents would not so often grieve over their children marrying outside the Church, and taking partners having anti-religious feelings.

These social advantages will also tell beneficially upon the Churches themselves, and tend to transform some which might, in a bad sense, be termed Churches of strangers into Churches of brethren, and so more easily induce these friendly members to co-operate in the various workings of the Church.

The Church has spent much time and force in

telling the young what they must not do, and this is well; but the Church should also tell what they may do. In the lyceum idea the Church passes from the negative to the positive, and indicates some lines of pleasure and profit in which the young may indulge with propriety.

These are only a few reasons out of many which might be advanced in behalf of these organizations, but they are sufficient to make a strong case and to show that the Christian Church may find in them a powerful auxiliary. Holding old as well as young, increasing intelligence, and training the intellectual powers, as it is calculated to do, the Church lyceum, if judiciously managed, will be a fine preparatory school for action in various departments of the Church, and even for what may be specifically called the spiritual work of the Church.

When these facts are fairly understood Churches will find it to their advantage to establish and encourage such institutions, while pastors will perceive that through them they can come nearer to, and wield greater influence over the young.

CHAPTER VII.

VALUE OF THE LYCEUM TO SOCIETY.

IF the lyceum is of value to individuals by adding to stores of knowledge, by stimulating to study, by increasing mental power, by strengthening against evil, and adding to individual happiness, it is manifest that the individuals thus benefited will impart some of these good influences to others.

If the lyceum is of value to educational institutions, by influencing individuals to seek a higher and scholastic education, it is evident that in strengthening colleges and sending forth a greater number of thoroughly educated persons its benefits will be carried beyond the schools and beyond the scholars themselves.

If the lyceum is of value to the Church in making the Church more attractive, in drawing and attaching persons to the Church, in increasing intelligence and sociability, and in developing a

larger number of qualified workers for the different departments of Christian activity, it is plain that these good results will be felt in the community outside the Church.

Thus the lyceum will be of value to society at large as well as to those who are in immediate contact with it as participants in its operations.

The lyceum will have a beneficial effect, even upon the homes of the people.

It will have a healthful influence upon the minds of the members of the family.

The participant in the work of the lyceum carries some of the information he has gained into the home circle; the student or reader, surrounded by solid books, generates and preserves a better literary and intellectual atmosphere; the parents who pursue the course of reading and study, suggested through the lyceum, are able to sustain a better home-life, and also preserve the mental respect of their maturing children.

When children and parents together are reading the same books, there is always an abundance of interesting topics of conversation. Parents become

more than rulers, they are teachers; children become more than subjects, they are companions.

All this promotes contentment. The home becomes more attractive, and, as intelligence shuts out vice better than ignorance, the children are not so likely to be drawn into sin. Thus does the lyceum help the parents in training the family when all, or even a few, are engaged on the studies it suggests, while at the same time it enables them more easily to direct the reading of the children, and to exclude a low order of literature from the precincts of the home.

That it will be a direct benefit to parents, who engage in the studies of the lyceum, is just as evident as that it will be to other participants.

A mother who was taking the lyceum course of study was asked how, with her many home cares and large family, she could possibly find time for so much study. Her tired face illuminated as she replied: "It's the course of study that makes home duties light, for I know that I am fitting myself to be the guide of my children in wisdom's ways."

The tendencies of the lyceum are to spread knowledge, to create a taste for reading, to suppress vicious literature, to increase the circulation of good books, and to foster a healthier tone of thought and conversation; and, as has been intimated, these results will reach even those who are not attendants upon the lyceum meetings.

In this way it tends to benefit society throughout all its ramifications. As it increases intelligence, it makes better citizens and better members of society in general, and thus good influences of the Church lyceum reach, strengthen, and elevate the Nation.

These are but a few of the many arguments that can be presented for the existence of the lyceum, but they are sufficient. Others may appear as we advance.

CHAPTER VIII.

THE DUTY OF THE LOCAL CHURCH IN RELATION TO THE LYCEUM.

NATURALLY questions will be asked as to the duty of the local Church in regard to the church lyceum, and an answer will be reached by ascertaining what is the relation of the lyceum to the Church.

The answer to this question must come from the law in the Discipline which creates the church lyceum.

According to the chapter on Education, the lyceum is a part of regular church-work. It is presumed to be an existing and active part of every completely organized Methodist Episcopal Church.

It may not be considered as holding as high a place as the preaching and prayer services, but, nevertheless, like them, it is a part of the complete Church. The law intends and demands its formation and existence, unless there is some insurmount-

able obstacle—unless the formation and continuance are totally impracticable.

The Church has no option in the matter if the organization be within the possibilities.

The primary duty devolves upon the Presiding Elder. The law says, "It shall be the duty of each Presiding Elder to bring the subject of education, in individual Churches, before the fourth Quarterly Conference of each year"—not only once, but every year.

The law implies that the Presiding Elder shall not only present the general subject of education, but of education in the local Church, and that through the lyceum; and, further, that he shall explain this new educational movement and enforce its claims. If the Presiding Elders would discharge this simple duty with any degree of earnestness it is not at all improbable that well conducted and strongly sustained lyceums would soon spring up in thousands of Churches.

When the Presiding Elder has done his part the further duty devolves upon the Quarterly Conference. The law is mandatory and says the "Quar-

terly Conference *shall* appoint a committee, of which the preacher in charge shall be *ex-officio* chairman, to organize, wherever practicable, a church lyceum."

The appointment of the Committee on Education for this purpose is not optional, but mandatory—the "Quarterly Conference *shall* appoint" the committee. This was the intention of those who prepared the law, and is the manifest meaning of the statute itself. Then, when the committee is appointed, the responsibility devolves upon the members of the committee, and especially upon the preacher in charge, who, by virtue of his office, is chairman.

This committee is to organize a church lyceum "wherever practicable." We have then, first, the duty of the Quarterly Conference to appoint the committee, and, second, the duty of the said committee to organize a lyceum, if it is practicable.

But, to determine whether it is practicable the attempt must be made and the experiment tried, and, in order to meet the spirit and letter of the

law, it must be attempted and carried forward in good faith.

It is, therefore, the duty of the Church not to discourage, but to encourage, this new institution of the Church—to attempt to form and then to foster the lyceum.

Once formed it becomes the duty of the Quarterly Conference, evidently through its committee, to supervise this new creation, for the law says it is to be "under the supervision of the Quarterly Conference."

While this supervision should be actual, as it is legal, it should be a kindly supervision and largely by the official members entering, and guiding, controlling not so much by official prerogative as by the natural right gained through practical identification and membership.

The law places upon the local Church, acting through its highest official body, the Quarterly Conference, the responsibility, in some measure, of directing the mental and social culture of the congregation. Its duty is to form and sustain the lyceum for this purpose, and the Church which fails

to make an honest attempt to organize and support such a lyceum is violating the letter and spirit of the law in the Discipline, which it is under obligation to obey.

Then, as the lyceum exists as a part of regular church-work by the disciplinary law of the denomination, once it has been formed, it holds its sessions as any other meeting of the Church recognized by the Discipline, and cannot be prevented or interfered with by individuals in the Church who may not appreciate or favor the movement, and owes allegiance to no power lower than the Quarterly Conference, or the Quarterly Conference acting through the Committee on Education, of which the preacher in charge is chairman. Consequently, also, it has a right, by virtue of the fundamental law of the Church, to use whatever may be needed of the church building—a right which exists not because of the pleasure of individuals, but because of the Discipline, which is superior even to local official boards. The lyceum uses the church on the same principle that a class-meeting or prayer-meeting uses the church—because the fun-

damental law demands its existence in connection with the Church, and as a part of the regular working of the Church. It is "a Church lyceum." But, of course, all this must be under the direction of the Quarterly Conference or its committee.

The lyceum has rights in the Church which should be respected, and the Church has duties in regard to it which should be discharged, and good results will come from proper recognition and encouragement given to this institution as they come from proper support of other departments of the Church.

CHAPTER IX.

THE ADVANTAGES OF THE DISCIPLINARY METHOD.

THE former societies—literary, debating, or whatever they were called—were, or at least regarded themselves, as independent of the Church, except so far as they requested and received the privilege of holding meetings in the church building.

Sometimes this distinctness and lack of well-defined relation led to marked disagreements between the literary societies and the authorities of the Church, which frequently resulted in ill feeling toward and alienation from the Church itself. They were but as a club in the Church, and too often, in a worse sense, proved a club to be used against the Church.

The trouble was not in the essential nature of the society, but in the fact that the society did not understand its true relationship to the Church, and

that the Church authorities had no legally-defined course of control. If there had been a clearly-defined power of control, legal and actual, these conflicts would have been prevented.

The present and disciplinary method gives the Church control in a regular way and in a manner which cannot be misunderstood by those who study the law.

According to the Discipline, the Church controls, through its highest official and most completely representative body, the Quarterly Conference, and the Quarterly Conference acts through its Committee on Education, of which the pastor is chairman. Then the body that creates continues to control, and never loses that power, no matter how long the lyceum may endure, and that power can be directly exerted whenever necessary, just as it can in the regulation of other recognized meetings of the Church.

This arrangement, which gives the Church authorities control, prevents the lyceum's interference with the Church's regular and spiritual working, and thus the lyceum is held in check.

On the other hand, the law gives the lyceum a legal status, so that its existence is authoritatively insured; and it cannot be interfered with, or suspended, even by the Quarterly Conference, without good and sufficient reason, for the law intends the existence of such an organization. It is also sustained and stimulated by the very church authority which is back of it and exercises control.

Then, as it is under the supervision of the Church, a larger number and a better class of members are apt to identify themselves with it, and there is likely to be a more direct and dignified purpose in the studies and various exercises.

The present arrangement is of advantage to the Church, because it controls and can give it a religious direction, while it is of advantage to the lyceum, because the Church is responsible for its existence and is obligated to give it aid, and, because of these advantages, the work is more likely to be wisely conducted and well sustained, and the members more likely to receive lasting benefit.

CHAPTER X.

HOW TO ORGANIZE A LYCEUM.

THE lyceum is to be organized, and is, therefore, to have the form of an organization. Some will doubt the possibility of such an organization, but we do not hesitate to say that one may be organized and sustained in any Church that honestly makes a determined effort.

The difficulty often lies in the fact that people are unwilling to attempt the work unless it promises to be very popular, and unless there is certainty of great and varied talent. But if only a few are willing to take part, that will be enough for a beginning, and a lyceum should be started if only half a dozen are willing to make the attempt. Indeed, some of the best and most profitable literary societies we ever knew were small, numbering, perhaps, not more than six or a dozen persons.

The most destitute and unfortunate Church can

have, at least, a small class for instruction by the pastor or by some other competent person.

Then, as to talent, it is surprising what ability will be displayed and developed in the most unexpected places, and it should not be forgotten that the lyceum is not merely for those who are already developed, but also, and mainly, for those who need training.

Growth in numbers and increase of facilities may come little by little; therefore the friends of the lyceum need not be deterred by lack of numbers, funds, books, or other requisites. With the nucleus of a few earnest souls there is promise of success.

Some hesitate because so many bodies of this character have had but an ephemeral existence. But even if these societies last only a little while, having a hasty rise and speedy fall, nevertheless they are worth the experiment. Some interest will be created and some good accomplished, and, after an interval of quiescence, new spirits, or the old revived, may resurrect the society, and from its ashes it may rise to new life and loftier effort.

Whose duty is it to organize the lyceum? Who

shall begin the work of organization? The law, as already appears, specifically states that it shall be the duty of the Quarterly Conference Committee on Education "to organize" the church lyceum. It is to be done, therefore, through the Committee on Education, and, as the preacher in charge is chairman of this committee, he will naturally be expected to take the initiative.

Let the minister, then, call a meeting of the Committee on Education, and, explaining their duty and power under the Discipline, obtain their consent to act in the formation and supervision of the lyceum.

Then let the pastor preach on the duty of mental culture in order to excite interest in the general object, and let copies of the "Prize Essays on Mental Culture considered as a Christian's Duty" be purchased and circulated throughout the congregation.* Let this be followed by an address on the

* Prize Essays on Mental Culture considered as a Christian's Duty. By Rev. J. T. M'Farland, A.M., and Rev. Jesse B. Young, A.M. With an Introduction, by Rev. T. B. Neely, A.M. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. In tract form, and costs only a few cents per copy.

lyceum project, or an explanatory pulpit announcement to the general congregation, in order that as many as possible may have an intelligent understanding of the methods proposed.

Then let the pastor, as chairman of the committee, call a meeting for some week night, of all who desire to be connected with such a society, or, what is better, call a general meeting of the congregation. At this meeting let the pastor take the chair, and let him or some other person deliver an address on the church lyceum, and explain, in the most explicit manner, the nature of the law, and state what is proposed to be done, emphasizing again the duty of mental culture, showing the advantages of such an organization, and using points similar to those presented in the preceding pages, and those which will be suggested further on.

Having prepared for the organization, the question arises, Who shall be organized? Who should belong? Who shall be recognized as members?

As it is a church lyceum, it should, therefore, be for the whole Church, and all the members of

the Church and Sunday-school should be recognized as members. This will bring in the mature and sedate elements as well as the young and volatile. So, as open church meetings are generally for attendants as well as members, they should be admitted to the privilege of membership in the church lyceum. This will bring in those who, it is hoped, will be drawn into the Church.

Further, as church meetings are open to the general public, so these meetings should be. All should be invited to the meetings, and persons not members of the Church or congregation might, if properly recommended or indorsed, be elected to active membership. The invitation should be as broad as to a preaching service—as broad as the gospel invitation—so that "whosoever will" may come. It should take in both sexes and all ages, not only members of the Church and congregation, but also other persons of proper character who may be useful in the lyceum or to the Church. It is not meant for the young alone. It is intended for all.

If deemed best, however, the membership might

be limited, as in ordinary literary societies, and members might be elected by formal vote or become such by enrolling their names; but the conditions of membership should be as few and simple as possible.

Probably, in view of the large number who should or may be considered members, it will hardly be possible or necessary to keep or call a roll, any more than we could call a roll at prayer-meeting.

With the material gathered for organization, the pastor and the committee should now be prepared to give a plan of organization. This will cover the requisite officers, the time of meeting, and other necessary points. A church lyceum may meet once a week, but twice a month will probably be better, while once a month is too long an interval to sustain interest.

As the lyceum is under the supervision of the Quarterly Conference, acting through its Committee on Education, the government and management naturally devolve upon that committee.

As the chairman of that committee is the preacher in charge, and as the lyceum is a church

meeting, the pastor is naturally the chief or president, though at times others might take the place, just as they might at a prayer-meeting or other church gathering.

If deemed best, however, some person other than the pastor might be elected, or there might be a vice-president who would frequently relieve the pastor of the responsibility; or the pastor might, from time to time, designate those who should perform the duties of chairman.

Generally it is best for the pastor to preside, if he has the time; but those who are in the habit of calling in the pastor to do every thing should remember that faithful ministers usually find more work than they are well able to perform, and if they are overtaxed their strength will give way, or they will be compelled to neglect or slight something that ought to receive their most careful attention.

While the pastor should have much to say, if he desires, the burden of the lyceum work should be divided among others. This is important, not only because pastors are usually overworked, but also

because pastors change, but the Churches remain. All work, therefore, that does not essentially belong to the pastor should be placed on such a basis that it will not be disturbed by his removal. Indeed, the Church should always be in position to carry on its internal workings with or without a pastor. So, as to the lyceum, while the pastor should give it all the time he can, the details of the management should be undertaken by the Church itself.

The Committee on Education may, from the very responsibility of their position, be considered the committee of arrangements to prepare business and programmes, but, for the sake of creating greater interest, it will generally be well to have the lyceum itself elect three persons who shall act conjointly with the Quarterly Conference Committee, as a committee of arrangements, who shall have the general management of the lyceum. This, however, leaves the control with the committee from the Quarterly Conference, as it will have a majority.

As minutes and other records should be taken

and preserved, it will be necessary to have a secretary, and, possibly, an assistant secretary, and it will be judicious to have these offices filled by persens elected by the lyceum.

Then, as there may be moneys to handle, there should be a treasurer, and this officer should be elected by the lyceum.

The lyceum can be made a source of revenue to the Church by having a collection taken up at each meeting, and by passing the funds of the lyceum, less the necessary expenses of the body, into the treasury of the Church as the contribution of the lyceum. This would pay for light, fuel, and room, and also add to the income of the Church. The system of dues might be introduced in some cases, but, probably, the voluntary contribution will be best in almost every place.

Committees on music, strangers, etc., might be appointed as occasion required.

The lyceum can be organized with or without a formal constitution, but constitution and by-laws are not really required. The simpler the machinery the better, and ordinary parliamentary law

will be sufficient in most cases. If any thing else is required it can be settled by the decision of the Committee of Arrangements or by the vote of the lyceum.

The simplest possible form is best. All that can be needed, even in the most peculiar place, will be merely a few articles of agreement for the purpose of having something settled and generally understood, and to which appeal can be made in case of any misunderstanding. Indeed, the simplest way would be for the pastor and the committee to hold the entire management in their own hands, and let the pastor direct the meetings as he would other church meetings.

Or a comprehensive plan of organization, such as would be required by a good literary society, might be prepared by the Committee on Education, and in accordance with it a society, might be formed, without the pastor being president, and of this organization the Committee on Education might only assume a general or nominal supervision. The law states that the committee shall "organize," though it does not particularize as to

the nature of the organization. It might, however, be held that this implies something external to itself, and more than the mere holding of a meeting—that it means the creation of some form of organic mechanism, though subordinate to itself. It may, therefore, be well to have an outline plan of organization.

Let some one, therefore, be prepared to present resolutions like the following, which we have found to answer the purpose of inaugurating the lyceum, and which we have found sufficient to successfully sustain a lyceum for years.

Resolved, 1. That we form a lyceum, to be conducted in harmony with the laws and usages of the Methodist Episcopal Church, and under the supervision of the Quarterly Conference of this charge.

Resolved, 2. That the membership shall consist of the members of this Church and Sunday-school, and of the congregation, and of such other persons as may be recommended by a member and approved by the Committee of Arrangements.

Resolved, 3. That the officers shall be elected to serve one year or until their successors are elected;

and that, after the present election, officers shall be elected at the close of the annual term, the date to be fixed by the lyceum.

Resolved, 4. That the preacher in charge shall be president of the lyceum, and shall have power to appoint a substitute. When neither pastor nor substitute is present at the hour of opening the meeting, the lyceum shall elect a president *pro tem.*

Resolved, 5. That the Committee on Education appointed by the Quarterly Conference, with the pastor as chairman, and three persons elected by the lyceum, shall constitute a Committee of Arrangements to prepare the programme for the meetings, and have the general management of the body.

Resolved, 6. That a secretary, an assistant secretary, and a treasurer be elected by the lyceum.

Resolved, 7. That a collection be taken at each meeting, the amount of which shall be recorded by the secretary as well as by the treasurer, and that the funds received by the lyceum shall, after necessary expenses are met, be paid into the treasury of the Church as the contribution of the lyceum.

Resolved, 8. That the regular meetings shall be

held on the first and third (Thursday) evenings of each month, or, if preferred, every alternate (Thursday) evening.

Resolved, 9. That the Committee of Arrangements shall have power to determine adjournments of meetings, to call special meetings, or to make other changes that may be necessary owing to the general work of the Church, or in view of emergencies which may arise during the interim of meetings.

Let these resolutions be presented and adopted one by one, and when they are adopted, then elect the officers, and the organization will be complete and sufficient. All else—committees, details, etc.—may be left to general parliamentary usage and the common sense of the committee and the lyceum, as occasion may arise; or any thing more that may be needed can be added whenever required.

There may be numerous committees ordered by the lyceum, or called out by the Committee of Arrangements, but all should act under the Committee of Arrangements.

A more concise, and perhaps more convenient, method would be for the pastor and the Com-

mittee on Education to manage the whole affair. They could then determine the time of meeting so as not to interfere with the general work of the Church, and in emergencies they could decide without the delay incident to a formal organization, and this would prevent wrangling about constitutions or other matters of little moment.

Sometimes it may be well for the pastor or some other competent person, acting under him or under the Quarterly Conference committee, to hold the society in his own hand, as a class or school for study, or an assembly for mental improvement and the cultivation of sociability, but circumstances and common sense must determine the wisdom of such a course. In some instances this plan would avoid unpleasant possibilities. There would be no dispute as to the letter of the law, for the individual managing it would be constitution, and by-laws, and Committee of Arrangements, and he could appoint one person to preside at one meeting and another at another time, and so share the honors with all.

CHAPTER XI.

HOW TO MANAGE A LYCEUM.

WITH the organization completed, the next thing is the proper management. How, then, should the lyceum be conducted? What should be the general character, and what are the best methods?

Our thoughts first turn to the general character of the exercises. First, it may be asked, Should they be religious or secular? As the lyceum is to promote intellectual improvement, it must be admitted that it meditates non-religious or secular studies. As it is a "church lyceum," certainly religious studies are in order. The general object of the lyceum is literary and intellectual, but including both the secular and the religious.

It may be asked how much of the religious element should be manifest. Certainly not as much of the specially religious as there is in a prayer-meeting or preaching service. While it is in har-

mony with the spiritual and an aid thereto, it is not strictly spiritual; it is not a means of grace for the heart as much as it is for the head. It is a church meeting, but it is for study and "mental improvement." You do not, therefore, want to turn it into a prayer-meeting; but it is to be remembered that it is in and under the Church, and therefore it is fitting that it should at least open with prayer, and, possibly, with reading a selection from the Scriptures.

For the same reason there should be nothing out of harmony with the place. The proprieties of the Church should control. Of course the immoral, profane, vulgar, or anti-Christian is to be excluded. These are neither taught nor tolerated by the Church, and they have no place in any meeting connected with the Church; indeed, they should have no place anywhere.

Any thing, however, that is pure and of high literary taste will not be out of place, but let it always be remembered that the exercises should ever be pure, dignified, and helpful.

Here it may be inquired whether the exercises

at the lyceum meeting should be for entertainment or for intellectual improvement, or for both.

The main object, of course, is for "mental improvement," which implies knowledge imparted and gained. But study relieved by pure and elevating diversion may be more profitable than that dry study which is "a weariness to the flesh." Any diversion that will be helpful to the student is, therefore, decidedly proper, and so will that be which makes the lyceum attractive and which is at once restful and stimulating to the student in his efforts for mental culture.

"Mental improvement" is the real work of the lyceum, and there should be a center, or backbone, of solid study, no matter how much filling up there may be of the pleasant or entertaining.

The exercises should mean real work, but they should not be made too heavy, for few of those the lyceum is likely to profit have the leisure to prepare so thoroughly or the disposition to endure such effort for a long time. There should, therefore, be enough of pure amusement and diversion to lighten and relieve the real toil.

There are many ways of doing this without degrading the character of the meetings. While it should not be expected to have the solemnity of a revival service, neither should it have the silliness of a minstrel performance.

The character of the diversion should always be dignified and in harmony with the Church's influence, but this will permit pure wit and lofty humor, and entertaining readings or addresses.

One very good way is to relieve the strain by introducing vocal or instrumental music. For the instrumental a piano might be purchased or rented, which might also be used by the Sunday-school, or the ordinary organ might suffice. In every church there are persons who can play or sing, and give solos, duets, quartets, or semi-choruses, and such persons should be utilized. It would interest them and add interest to the lyceum metings.

There might, also, be formed a lyceum choir. This would furnish choruses, and through it good singers might be discovered and young voices developed. It would be a good training school for those who afterward would make efficient members

of the Church choir, and through it the pastor might find help for the music in the other departments of the Church. To make the musical feature of the lyceum thorough, there might be a music committee or a musical director specially charged with this work. The work of the lyceum may be divided into two classes—business and literary.

There should be as little of that which is technically called business as possible. Warrings over changes in constitutional law should specially be avoided. Of course there will necessarily be some business, but this should not be permitted to interfere with the literary or real intellectual work of the body. Some societies of this character have a night for the business, and another night for the literary part, but this requires too much time, and there will not be enough of true interest to sustain the business meeting, while it will tend to substract force and interest from the literary meeting. The greater interval between the literary meetings will break interest and attention, while the mixture of meetings will tend to confuse the public, so that they will expect the literary when

the night is for business, and a few disappointments of this character will dishearten them and cause them to cease attending. It is better, therefore, to have both on the same evening, and, when this is the case, the business should precede the literary. For, if the business is put last, the literary part will probably be rushed through too hastily, or the meeting be kept up too long and the interest fail to be continued to the close.

The order might be—

Opening with prayer and reading of the Scriptures.

Reading of Minutes.

Reports of Committees.

Unfinished business.

New business.

Then, with this out of the way, the literary exercises can be taken up, and the time for their continuation may be determined by the time remaining at the disposal of the meeting before the hour of adjournment. If afterward it should be deemed necessary to act upon some important item of business, it will be an easy matter, by motion or

common consent, to suspend the order and take it up.

The "mental improvement" intended by the literary exercises may be gained in various ways, a few of which should now be indicated.

This object may be gained by having essays, reviews, or lectures, recitations or readings, debates or formal conversations, (in which opinions may be given and views ventilated,) and by answers to referred questions.

The latter will be found excellent for beginners and for the timid. The referred question will induce the person to whom it is assigned to investigate that he may be prepared to answer. The answers may be read or given from memory or extemporaneously, but all should be encouraged to attempt the latter. The effort, in any way, will add to the information of the person who answers, and also to that of the audience, while it will train him in habits of inquiry and observation, and give him facility of expression.

The readings will not only entertain but train in enunciation, pronunciation, and elegance of elocu-

tion, while the recitation, besides doing all this, will strengthen the memory.

From the essay, review, or lecture the audience will receive knowledge, while the essayist will acquire accuracy of style. But nothing keeps up interest like a good discussion, and nothing yields such benefit to the disputant. The debate develops the participant's powers of perception so that he quickly discerns the value of a point, the comparison of views cultivates his reasoning powers, while the demand for prompt reply gives him ready utterance. Some fear to introduce discussions, but there is no danger if the lyceum has a good chairman and a judicious committee of arrangements. The open conversation on a given topic furnishes an opportunity for individuals who would find difficulty in being governed by the restraints of a formal discussion, while, at the same time, it will develop their abilities, so that after a while they may be able to take a side in a formal debate.

It should be remembered that the object of these meetings, next to that of instruction, is not

so much the display or exhibition of those who are highly skilled, as the training of those who need education and development. Consequently, while the expert should have his place, the novice should be put forward and be encouraged to think that perfection is not expected from him, and that he should go on in spite of his blunders, with the hope of ultimately blundering into success.

Again, in all bodies of this nature there are comparatively few who can be relied on at all times. These reliable veterans can be put in the van or used as reserves, as occasion may require. But the work should be divided as widely as possible, for the greater the number called out, the greater will be the interest, and the greater the good accomplished.

In the debate it is well frequently to give the opening speeches to young or untrained disputants, for the novice who, with the speech he had prepared, might open with ease, could not follow an old or experienced debater, who would probably anticipate him, so that his prepared speech would be thrown into confusion before it was deliv-

ered, and, not being accustomed to thinking on his feet, he might make a mortifying failure, and be discouraged from other attempts.

How to obtain topics seems a difficult problem, but there need be no difficulty if the Committee of Arrangements will seek to secure them before they are actually needed. Topics will be suggested in conversation or in reading. Let these be at once jotted down and preserved. Then at the door there might be a question box, into which any one might slip a question or subject for the consideration of the committee.

Questions for reference to individuals may be drawn from the Bible, the newspaper, history, science, and a hundred other sources, and so with questions for discussion.

The committee should not fail to make lists, and to keep a quantity on hand.

The committee might prepare and distribute work in the interim of meetings, and might give those to whom the work was assigned weeks to prepare.

Essayists, recitationists, debaters, and others,

might be in course of preparation all the time, and the workers constantly awaiting orders and ready to respond to call.

Especially will it be well for the committee to have many questions referred in advance, to be called for whenever desired or needed. The referred question is always a convenient item, for the answer is usually brief and can easily be thrown in to fill a gap, and will do excellently well for a reserve.

The committee should have power to make assignments, but in selecting debaters and other participants they should, if possible, gain the consent of the parties desired. Just here, however, judgment is to be used, for some people will only act when they are assigned a part, and others will act only when they are consulted and their consent secured.

The programme should be arranged before the time for the meeting, and should, if possible, be announced, in whole or part, at the previous meeting. But the chairman should have discretionary power to change the order of exercises to suit cir-

cumstances; for example, the absence or lateness of expected participants.

The programme should be well balanced, should be interspersed with music, and should be divided by a few minutes' intermission. This recess would relieve the strain of attention, and give time for sociability.

A plan of literary programme like the following might be adopted:

REFERRED QUESTIONS.
MUSIC.
READINGS or RECITATIONS.
MUSIC.
ESSAY, REVIEW, or LECTURE.

INTERMISSION.

MUSIC.
READING or RECITATION.
MUSIC.
DEBATE.

In arranging a programme it is well to defer the debate until the end of the literary part, first, because it is apt to be the climax of interest, and, secondly, because the amount of time that may be devoted to the discussion can then be deter-

mined by the amount of time remaining before the hour of adjournment. If it is brought earlier it is likely to crowd out something else, or else to so limit the debate as to be unsatisfactory to both hearer and disputant.

It might be well in some places to have on other evenings smaller meetings—a sort of "squad drills"—for the training of speakers, and thus prepare novices for taking part before the large assemblage.

It may also be remarked that the pastor or others should frequently give lectures or talks explaining how to write, recite, debate, or perform other duties connected with the lyceum.

CHAPTER XII.

SPECIAL METHODS FOR LYCEUM WORK.

THERE are many special methods which might be suggested as proper for incorporation into the regular exercises and the ordinary work of the lyceum.

The lyceum might have a paper in manuscript, and for this work there should be selected a live and competent editor, and, possibly, an assistant. Persons who could not be induced to write an essay or take other part in the public exercises, might contribute short or long articles to such a paper, and some, who would not respond if their names were publicly announced, might write anonymously. This "Lyceum Budget," or whatever it may be called, will be a fine field for practice in writing, and the material will be valuable for a printed paper, if there is such in connection with the Church or lyceum. Care should be taken not to have the contents too lengthy, and they

should abound in short, pithy paragraphs containing suggestions full of spirit.

Speaking of a paper suggests that the daily newspaper will be a valuable aid in the lyceum. The principal of a very successful seminary used, every Friday night, to deliver a lecture to the students on the most important news of the week. It was a digest and explanation of the daily newspaper. The pupils did not have time to read the papers, or, reading them, did not understand all they read; and to them this digest, with the accompanying comments, was very enjoyable and profitable, and was considered one of the best features of the week's instruction.

Such a review might be introduced regularly or occasionally with great advantage into the lyceum. It would cultivate the powers of observation and reflection of the persons to whom this work was assigned, while the review would give comprehensive ideas to many, refresh the memories of those who had read with the greatest care, and inspire all to give greater attention to the most important kind of news. The daily newspaper of this age is

the daily history of the age. Home news and foreign news are spread out before us, and we read the history of the world for a day. It is not only full of information, but also full of suggestions and abundant in matter for essays, debates, or referred questions.

Part of each evening should be devoted to the carrying out of a plan of systematic study. For this purpose there is an almost infinite variety of themes which may be used in the lyceum; for example, literary, historical, scientific, theological, and scores of other subjects present themselves. Thus a course of English literature might be taken up running through a number of nights, not with the purpose of exhausting, but rather outlining the subject so as to give a general idea of the history and character of English writing. So a course in American literature, or the literature of any other people, could be pursued.

In conducting such a course one character might be taken for each evening, one person writing a sketch of the writer's life, another giving a criticism on his works, while one or more might follow

with readings or recitations selected from the productions of the author.

Then there might be evenings with the poets. Thus there might be a "Longfellow night," or an "Evening with Shakspeare." All should be exhorted to read on the subject, and then, at the close of the sketch and critique, opportunity might be given the members of the lyceum for general but brief remarks upon the theme. If a poem written by the author has been set to music it might be sung, for example, Longfellow's "Bridge" or Tennyson's "Brook," etc. So exceedingly interesting courses could be made that would include artists, architects, musicians, or other classes, which would in a pleasing way present a history of ancient and modern art.

History might be used in a similar way. While it furnishes an almost inexhaustible source of supply for essays or referred questions, it ought also to be taken up systematically. Part of a number of evenings might be devoted to a lecture or a drill on history—American, English, Roman, or that of other peoples, or of the nations of the Bible.

A very good way is to divide history into periods, and then select questions, the answers to which will cover in brief the history of a period. Hence when the questions are called in order, and the answers are given, the hearers will have an outline sketch of that particular section of history. Persons, other than those to whom the questions are specially assigned, might be permitted to add information in their possession.

Almost any branch of science, astronomy, botany, etc., might also be used, especially in this age of popular science primers. The members might purchase these little books for their home reading and study, while some one could act as drill-master to conduct a general review, and drill them by frequent repetition until all or a majority had a fair knowledge of the elementary principles.

As suggested in regard to history, so a science, or any other study, may be divided into sections, and "referred questions" covering the section assigned. The division will make the work easier, and will interest more, while all the answers taken together will make a fair outline about which the

students can group further information they may gather.

The Bible is another inexhaustible mine. Lessons or lectures could be given on Biblical Geography, Biblical History, and Biblical Antiquities, Assyrian Remains, Egyptology, or General Biblical Archæology, and many other interesting subjects may well occupy attention.

Then Biblical evidences, or the evidences of Christianity, will be exceedingly appropriate, as well as the truths of natural theology. The lyceum gives opportunity for teaching that which the pulpit has not sufficient time to present, and yet which is needed for a full understanding of the Bible. With this basis of preliminary preparation in the minds of the people the pulpit will become more potent.

The history of the Christian Church from apostolic times down to the present will likewise be full of profit. Turning to matters relating to the denomination, the lyceum presents a splendid chance for teaching the history of Methodism, Methodist doctrine, and Methodist discipline. A short course of brief lectures on these subjects, followed by a

drill-review, would soon give the members of the Church and the members of the congregation a more enlightened understanding of the doctrines and polity of Methodism.

Then the lyceum furnishes a magnificent opportunity for Normal Class teaching for the training of Sunday-school workers. This would include not only matters of information in regard to the Bible and knowledge bearing thereon, but also lectures on "Holding the Attention," and the "Art of Teaching," and kindred topics.

So the pastor and others might take a half-hour now and then to present intelligent ideas on church work; for example, to give hints as to the matter and style of public prayers, and religious addresses; hints as to conversations with the impenitent, and as to instructing inquirers; and so with other practical matters with which the people should be acquainted.

Another method that has been tried successfully is to form classes for special study. These classes might take up History, Grammar, Rhetoric, Logic, Arithmetic, Astronomy, and other subjects. They

might use about three quarters of an hour of the earlier portion of the lyceum evening, meeting during that time in class rooms or other parts of the Church, and afterward coming together in the main room, to engage in the general exercises of the lyceum, which might last an hour or more. These general exercises might be on the model before presented, or they might have reviews of the special class studies introduced.

Of course these plans must be matured by the committee, but suggestions may and should come from others.

In blocking out courses of study it should not pretend to enter into details as extensively as an academy or college.

The lyceum is to sketch, suggest, and stimulate.

All these methods could be worked in connection with the ordinary lyceum method first mentioned.

Besides these connected exercises, there can be lectures of moderate length on various subjects by those familiar with them.

In every Church there are men who can lecture

or give interesting talks, (they might not want to call them lectures,) on their work or matters with which they are well acquainted. A physician could lecture on Anatomy, Physiology, Diet, Hygiene, Physical Exercise, etc.; a glass manufacturer on the making of glass; a photographer on photography; a machinist on mechanism, and so with other subjects. We have known short-hand writing to be taught very efficiently in this way by a practical phonographer giving a few points each evening.

In the same way other branches of science could be presented, for example, Elocution or Rhetoric, and one accustomed to deliberative bodies could give lessons, with examples and drills, on Parliamentary law.

Usually professional men will be glad to contribute in the way we have mentioned for many reasons. If competent persons are not in the Church they can be obtained outside, or, what may be better, let the learners be the teachers. Let one be appointed to prepare on a given subject, and, that there may be no excuse, let him be

furnished with a book from which he may obtain the proper material.

A half hour might now and then be devoted to a drill on the elements of vocal music, which would be a good preparation for congregational singing and greatly improve the church music.

As a final suggestion, before passing from this section, it may with propriety be mentioned that work of a strictly spiritual nature might easily be connected with the lyceum. Thus, under its auspices or through the material composing it, young people's prayer-meetings or cottage prayer-meetings might be conducted, the sick might be visited, absentees from the church called on, and the convicted and inquiring conversed with.

CHAPTER XIII.

THE LYCEUM COURSE OF STUDY.

THE existence of the law making the lyceum a part of local church work throughout the bounds of the Methodist Episcopal Church has led to the inauguration of a Lyceum Course of Study, as a guide to the members of church lyceums. The history of this movement, and the statement of what is proposed, is announced as follows:

At the seventeenth Methodist Episcopal Sunday-school Congress, held at Chautauqua, N. Y., August 15, 1879, an admirable paper on "Our Church and Sunday-school Literature" was read by the Rev. Dr. S. Hunt, one of the Book Agents at New York. At the close of this paper the subject of reading and study in literature and scientific lines for the benefit of our young people was discussed, and a committee was then and there appointed to provide a "Lyceum Course of Study" for the Methodist Episcopal Church—a tentative scheme designed to call the attention of our pastors and Sunday-school superintendents to this very important department of the work. The following committee was appointed: Bishop R. S. Foster, D.D., LL.D.; James Strong, S.T.D.;

F. S. Hoyt, D.D.; C. H. Payne, D.D.; and J. H. Vincent, D.D.

The following plan of study in connection with the lyceum is hereby respectfully submitted by said committee:

1. The course of study shall embrace two years, requiring from two to three hours of reading and study a week.

2. It shall comprise the following departments: 1. Historical; 2. Scientific; 3. Biblical; 4. Ecclesiastical.

3. Certificates shall be awarded to members completing the course, said certificates to be signed by the chairman and secretary of the "Quarterly Conference Committee on Education" in the local church or school where the lyceum is held.

4. The following books are recommended for the first year:

(1.) *Historical.*—Yonge's History of England, $1 30. Chautauqua Text-Book, No. 4, English History, 10 cents. Yonge's History of Greece, $1 30. Chautauqua Text-Book, No. 5, Greek History, 10 cents.

(2.) *Scientific.*—Fourteen Weeks in Natural Philosophy, (J. Dorman Steele,) $1 25. The History of a Candle, (Professor Faraday,) 80 cents.

(3.) *Biblical.*—Chautauqua Text-Book, No. 1, How to Study the Bible, 10 cents. Freeman's Short History of the English Bible, 50 cents. Chautauqua Text-Book, No. 19, The Book of Books, 10 cents.

(4.) *Ecclesiastical.*—Hurst's Outline of Church History, 80 cents. Church History Series, six volumes, $1 30 per vol.

5. The following topics were suggested for the second year —books not yet announced:

(1.) *Historical.*—American and Roman History.
(2.) *Scientific.*—Chemistry and Astronomy.
(3.) *Biblical.*—Bible History and Interpretation.
(4.) *Ecclesiastical.*—Church History completed, and Theological Studies.

6. This "Lyceum Course" must not be confounded with that of the "Chautauqua Literary and Scientific Circle." While the studies of the two are somewhat alike, and persons completing the Lyceum Course will, if they desire, have certain credits in connection with the Chautauqua course, membership in the one does not imply any relation to the other.

7. Persons or lyceums taking the above course, desiring recognition by the central office of the Sunday-School Union of the Methodist Episcopal Church, may report their names to Dr. J. H. Vincent, 805 Broadway, New York, inclosing for each individual a fee of fifty cents. This fee will guarantee the enrollment of each pupil's name in the New York office, the provision of memoranda for examination, and the attachment of a special seal to his certificate. Whatever money remains after the payment of the expense of such enrollment, memoranda, special seal, and necessary correspondence, will be put into the treasury of the Sunday-School Union for the purpose of furthering its benevolent objects.

8. The books required and above announced are on sale, and will be sent by mail, by Phillips & Hunt, 805 Broadway, New York, and Walden & Stowe, Cincinnati and Chicago, at the prices above indicated.

9. Schools may place duplicates of several of the above

books in their libraries, and thus enable the poorest pupils to read them.

10. The above course has been approved by the Board of Managers of the Sunday-School Union of the Methodist Episcopal Church, in the following resolution, adopted September 24, 1879:

"*Resolved*, That we approve the Lyceum Course of Study adopted at Chautauqua, and that we commend the scheme to our preachers in charge and to the Quarterly Conference Committees on Education throughout the Church."

This gives the books for the first year only, but further particulars, as they may be developed, can be obtained by addressing as above.

In this connection, attention should be called to the new series, called "The Lyceum Library," and also to "The Lyceum Reading Union."

The Rev. JESSE B. YOUNG, A.M., of the Central Pennsylvania Conference, has been appointed General Secretary of the "Lyceum Course," and will reply to all letters of inquiry concerning it. Address him at 805 Broadway, New York.

CHAPTER XIV.

THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

ANOTHER course, which is more extensive and covers four years, is that of the Chautauqua Literary and Scientific Circle. This course has been tested for a number of years and has had tens of thousands of readers.

The law in the Discipline of the Methodist Episcopal Church in regard to the lyceum was enacted in 1876. The Chautauqua Course was begun later. It was not in any sense, however, a result of the Lyceum idea, but was, as its originator says, "a dream of many years ago," and has given a new meaning, a real life, and assured success to the Church Lyceum.

Though Methodists initiated the Chautauqua idea, it has no legal or formal connection with the denomination, and we introduce it because of its suggestiveness and success.

The following expresses the intention of the originator of the Chautauqua idea:

It was to involve a course of reading and study, covering the principal subjects of the college curriculum, but omitting of necessity its drill in languages and mathematics, giving to the English reader an outlook over the field of learning, and some acquaintance with the master-pieces of literature, ancient and modern; employing hand-books and compendiums for the mastery of outlines, and appointing more extensive works to be read: a course which the individual would pursue alone, if necessary, yet adapted for associated study; sufficiently simple to invite the masses, and to lead them on without discouragement from its difficulties or its extent; yet so thorough as not to be deemed superficial by the more learned. Above all, it was to bring the six secular days of the week into harmony of purpose with the Sabbath, not only by recognizing the Bible as a department of its study, but more especially by having the entire course permeated with the spirit of reverence and of faith.

This new organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life, (especially among those whose educational advantages have been limited,) so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

It proposes to encourage individual study in lines and by text-books which shall be indicated; by local circles for mu-

tual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua; and by written reports and examinations.

The course of study prescribed by the C. L. S. C. shall cover a period of four years.

Each year's course of study will be considered the "First Year" for new pupils, whether it be the first, second, third, or fourth of the four years' course. For example, "the class of 1886," instead of beginning October, 1882, with the same studies which were pursued in 1881–82 by "the class of 1885," will fall in with "the class of '85," and take for their first year the second year's course of the '85 class. The first year for "the class of 1885" will thus in due time become the fourth year for "the class of 1886."

An average of forty minutes' reading each week-day will enable the student in nine months to complete the books required for the year. More time than this will probably be spent by many persons, and for their accommodation a special course of reading on the same subjects has been indicated. The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power.

The annual "examinations" will be held at the homes of the members, and in writing. Memoranda will be forwarded to them, and by their written replies the "Committee" can judge whether or not they have read the books required.

In preparing the written answers the reader is permitted to refer to the books.

The course of reading required for 1882–83 embraces:

1. Readings in the History and Literature of Greece, England, Russia, Scandinavia, China, Japan, and America.
2. Readings in Science: Geology, Astronomy, Physiology, and Hygiene.
3. Readings in Bible History and in Biblical and General Religious Literature.

The books* required are as follows:

"History of Greece." By Prof. T. T. Timayenis. Vol. 1. Parts 3, 4, and 5. Price, $1 15.

"Preparatory Greek Course in English." By Dr. W. C. Wilkinson. Price, $1.

Chautauqua Text-Book, No. 5, "Greek History." By Dr. J. H. Vincent. Price, 10 cents.

"Recreations in Astronomy." By Bishop Henry W. Warren, D.D. Price, $1 10.

Chautauqua Text-Book, No. 2, "Studies of the Stars." By Bishop H. W. Warren, D.D. Price, 10 cents.

"First Lessons in Geology." By Prof. A. S. Packard, Jun. Price, 50 cents.

Chautauqua Text-Book, No. 4, "English History." By Dr. J. H. Vincent. Price, 10 cents.

Chautauqua Text-Book, No. 34, "China, Corea, and Japan." By W. Elliot Griffis. Price, 10 cents.

"Evangeline." By Henry W. Longfellow. Price, paper, 20 cents; cloth, 50 cents.

* For all the books address Phillips & Hunt, New York, or Walden & Stowe, Cincinnati and Chicago.

Hampton Tracts: "A Haunted House." By Mrs. M. F. Armstrong; and "Cleanliness and Disinfection." By Elisha Harris, M.D. Price, 15 cents.

The required readings also include the following, which will appear in "The Chautauquan," a monthly published at Meadville, Pa.:

"Pictures from English History." By C. E. Bishop, Esq.
"Chapters from Early Russian History." By Mrs. M. S. Robinson
"Passages from Scandinavian History and Literature." By Prof. L. A. Sherman, of New Haven, Conn.
"Sabbath readings in Classic Religious Literature." Selected by Dr. J. H. Vincent.
"The Chautauquan" will also contain, in the department of *Required Readings*, brief papers, as follows:
"Studies in Ancient Greek Life," "Selections from English Literature," "Readings from Russian Literature," "Readings from the Literature of China and Japan," "Readings in Bible History," "Readings in Biblical Literature," "Readings in Geology," "Readings in Astronomy," "Readings in Physiology and Hygiene."

The following is the distribution of the subjects and books through nine months of the year:

[Ch. stands for "Chautauquan."]

October.

"History of Greece." Vol. 1. (Timayenis.) (Parts 3, 4, and 5.)
Chautauqua Text-Book, "Greek History." (Vincent.)
"Geology." (Packard.)

"Readings in English, Russian, Scandinavian, and Religious History and Literature." (Ch.)
"Readings in Geology." (Ch.)

November.

"History of Greece." Vol. 1. (Timayenis.) (Parts 3, 4, and 5.)
"Geology." (Packard.)
"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)
"Readings in Geology." (Ch.)

December.

"Preparatory Greek Course in English." (Wilkinson.)
"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)
"Studies in Ancient Greek Life." (Ch.)
"Readings from Russian Literature." (Ch.)

January. 1883.

"Preparatory Greek Course in English." (Wilkinson.)
"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)
"Readings in Bible History and Literature." (Ch.)

February.

"Recreations in Astronomy." (Warren.)
Chautauqua Text-Book, "Studies of the Stars." (Warren.)
"Readings in Astronomy." (Ch.)
"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)
"Readings in Bible History and Literature." (Ch.)

March.

"Recreations in Astronomy." (Warren.)

"Readings in Astronomy." (Ch.)

Chautauqua Text-Book, "English History." (Vincent.)

"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)

"Selections from English Literature." (Ch.)

April.

"Physiology, Hygiene, and Home." Hampton Tracts.

"Readings in Physiology." (Ch.)

"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)

"Selections from English Literature." (Ch.)

May.

"Evangeline." (Longfellow.)

"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)

"Readings in Physiology." (Ch.)

June.

Chautauqua Text-Book, "China, Corea, and Japan." (Griffis.)

"English, Russian, Scandinavian, and Religious History and Literature." (Ch.)

"Readings from the Literature of China and Japan." (Ch.)

The course for the second year (1879–80) was as follows:

HISTORY.

Merivale's General History of Rome.

Chautauqua Text-Book, No. 16. "Roman History."

Ridpath's "History of the United States."

Chautauqua Text-Book, No. 21. "American History."
Chautauqua Text-Book, No. 24. "Canadian History."

LITERATURE.

"Primer of Latin Literature." Eugene Lawrence.
"Chautauqua Library of English History and Literature." Vol. 1.
"Primer of American Literature." C. F. Richardson.

SCIENCE.

"How to Get Strong and How to Stay So." W. Blakie.
"Biology: Botanical and Zoological." Dr. J. H. Wythe.
Chautauqua Text-Book, No. 22. "Biblical Biology."

RELIGION.

"Philosophy of the Plan of Salvation." Rev. J. B. Walker.
Chautauqua Text-Book, No. 18. "Christian Evidences."

The following was the course for the third year, (1880–81 :)

HISTORY.

General History of the World.
Rawlinson's Origin of Nations.
Lives of Cyrus and Alexander. Abbott.

LITERATURE.

Chautauqua Library of English History and Literature. Vol. 2.
"Hypatia." Charles Kingsley.
Readings from Homer, Demosthenes, Cicero, and Virgil.
Readings from Addison, Burns, and Tennyson.
"Art of Speech." Vol. 1. Dr. L. T. Townsend.

SCIENCE.

"Conversations on Creation."
"Studies in Physical Science. The Circle of the Sciences." Cushing.
"Introductory Science Primer." Huxley.

RELIGION.

"Outlines of Church History." Bishop Hurst.

"The Tongue of Fire." W. Arthur; or, Fish's "Primitive Piety Revived."

Readings in Natural Theology.

The following was the course for the fourth year, (1881–82:)

HISTORY.

Chautauqua Text-Book, No. 29. "Man's Antiquity and Language." Dr. Terry.

Chautauqua Text-Book, No. 35. "Outlines of General History."

Mosaics of History. Selected by Arthur Gilman.

Readings from Mackenzie's Nineteenth Century. Books 1 and 2.

LITERATURE.

"Art of Speech." Vol. 2. Dr. Townsend.

"Illustrated History of Ancient Literature—Oriental and Classical." Dr. Quackenbos.

Chautauqua Library of English History and Literature. Vol. 3.

SCIENCE AND ART.

Popular Readings concerning Philosophy, Mathematics, Political Economy, Geology, Chemistry, Laws of Health, and Mental and Moral Philosophy.

"A Short History of Art." Miss De Forest.

Chautauqua Text-Book, No. 32. "Outline Lessons on Art."

RELIGION.

God in History. Readings.

Religion in Art. Readings.

Members of the C. L. S. C. may take, in addition to the regular course above prescribed, one or more special courses, and pass an examination upon them. Pupils will receive credit and testimonial seals to be appended to their regular diploma, according to the merit of examinations on these supplemental courses.

We have given the present four years' course in order to show the character of the reading. We have also presented the plan of distribution for one year. Changes, however, may be made from year to year, and those who desire further information in regard to the regular or special courses, or in regard to other particulars, should address the Secretary of the Chautauqua Literary and Scientific Circle, Plainfield, New Jersey.

Shortly before his decease, the honored William Cullen Bryant wrote a letter in regard to the Chautauqua Circle, which is so applicable to the lyceum idea that we here insert a portion. He says:

I am glad that such a movement is on foot, and wish it the fullest success. There is an attempt to make science, or a knowledge of the laws of the material universe, an ally of the school which denies a separate spiritual existence and a

future life—in short, to borrow of science weapons to be used against Christianity. The friends of religion, therefore, confident that one truth never contradicts another, are doing wisely when they seek to accustom the people at large to think and to weigh evidence as well as believe. By giving a portion of their time to a vigorous training of the intellect, and a study of the best books, men gain the power to deal satisfactorily with questions with which the mind might otherwise become bewildered. It is true that there is no branch of human knowledge so important as that which teaches the duties we owe to God and to each other, and that there is no law of the universe, sublime and wonderful as it may be, so worthy of being fully known as the law of love, which makes him who obeys it a blessing to his species, and the universal observance of which would put an end to the large proportion of the evils which affect mankind. Yet is a knowledge of the results of science, and such of its processes as lie most open to the popular mind, important for the purpose of showing the different spheres occupied by science and religion, and preventing the inquirer from mistaking their divergence from each other for opposition.

I perceive this important advantage in the proposed organization, namely, that those who engage in it will mutually encourage each other. It will give the members a common pursuit, which always begets a feeling of brotherhood; they will have a common topic of conversation and discussion, and the consequence will be that many who, if they stood alone, might grow weary of the studies which are recommended to them, will be incited to perseverance by the interest which

they see others taking in them. It may happen, in rare instances, that a person of eminent mental endowments, which otherwise might have remained uncultivated and unknown, will be stimulated in this manner to diligence, and put forth unexpected powers, and, passing rapidly beyond the rest, become greatly distinguished, and take a place among the luminaries of the age.

CHAPTER XV.

HOW TO UTILIZE COURSES OF READING.

THE lyceum course of study, the Chautauqua, or other courses, are mainly but exclusively for private reading and study. They are intended as guides to direct minds in a systematic manner; and so, these studies can be carried forward by individuals singly or in groups.

But they have a value beyond that of interesting the individual reader or even the small group. They may be utilized so as to promote the interests of the lyceum itself, and directly aid it in its regular meetings.

A few remarks will be sufficient to show how they may be used in connection with the lyceum. Take, for example, the lyceum course, which indicates books and subjects for two years' reading and study, or the Chautauqua, covering four years. Let the members of the lyceum pursue one of these courses; then all will be presumed to be reading

and studying the same books at home. These readers, are, therefore, gathering materials which may be used to advantage in the lyceum meetings. Those studying the books could, from the matter thus gained, prepare papers, essays, or lectures on the topics studied and give them in the lyceum meetings; and thus there would be no lack of sensible suggestions or of a series of solid subjects systematically and steadily sustained. Thus these essays or lectures would be a sort of review and would more deeply impress the knowledge on the minds of those who were pursuing the course, while they would increase the information of others.

Another way would be to divide the book read into sections and assign these sections to different persons and have them present in order brief statements of the sections assigned. In this way the work would be outlined and emphasized.

Still another method will be, to use the books as suggestive of questions to be referred. There will be a great convenience in this, for, as the text-book is the book of reference, those to whom the

questions are referred will know where to go for answers. Knowing where to find the answer will be, then, a saving of time, while a search for the answer will cause them to ascertain many other items of knowledge, and the answers given in the meeting will be points around which other readers will crystallize many facts suggested by association of ideas.

Then, again, the books for the month or for the year, in their order, could furnish topics for the discussions, as well as essays and referred questions for that time; and thus there would be a general understanding and a general preparation on the part of all the readers, and thus they could more readily and intelligently participate, and especially in an emergency, without any special preparation.

Finally, let the lyceum formally adopt the lyceum course, or, if it is preferred, the Chautauqua, or other well-arranged system, and thus become a class or circle prosecuting a concerted course of study. Let the members as far as possible purchase the books for their home reading, and in the lyceum meeting let the subjects be taken up in the

order of the books and at the time for which they are assigned. With the work as a text-book, some competent person, or even one of the students, could give a concise outline lecture, and then follow with a review in the nature of a drill, in which the answers may be repeated by the entire lyceum, until the main points are deeply fixed in the memory. Let the reviewer first give a brief outline lecture, and then ask questions bearing upon it. If the lyceum does not give the right answer, let him word an answer and ask the lyceum to repeat it until it is quite familiar even to those who have not been studying at their homes.

The lecture on the study and the review drill should come in the early part of the evening, and should not occupy more than about thirty minutes.

For the drills the small Chautauqua text-books will be very useful, and, as they are published at a small price, many can purchase them. Their outlines could easily be filled up with the information of the reviewer or by the knowledge called forth from the members. This will also be a great aid to the readers, while, to those who will not or cannot

buy the books, or will not give or cannot command time to read them, it will impart much valuable information.

In this connection it should be mentioned that care should be taken to impress upon the people generally the idea that they are to attend and take part in the lyceum meetings, even if they are not studying the books in the course. If a course of study is adopted, it will not do to make the impression that those who are not pursuing it are excluded. This class, as well as the other, will learn much from what they hear in the public meeting.

Guarding this point, the true plan is to try to get all to read regularly at home, and then in the public meeting of the lyceum to take it for granted that all are thus engaged.

One great value in having a systematic course of study is, that even if the lyceum meetings are interrupted or suspended, on account of revival services or other causes, the members can continue their studies at home, and thus the lyceum work will be continually going on. Then, when the meetings are resumed, the lyceum should take up the studies

not where they were left off by the meeting, but where the members are now supposed to be reading.

These are some of the methods which may be employed to great advantage in utilizing such courses of study and in giving permanent profit and solid interest to the lyceum.

CHAPTER XVI.

COLLATERAL WORK.

THE section in the Discipline touching the Lyceum meditates much more than the general lyceum meeting. Some things are specified. These should now be stated, and the way to carry them out should be considered.

After declaring that the Quarterly Conference shall appoint a Committee on Education to organize "a church lyceum for mental improvement," various other kindred and collateral objects and purposes are set forth.

It is the duty of the committee,

1. "To organize free evening schools." The intention is evidently for the purpose of general "mental improvement," thus involving secular studies. It is certainly legitimate work for a Church to sustain a secular school. Some, indeed, insist upon and advocate parochial schools as an absolute necessity. While we would not maintain

this as against public schools and institutions of higher grade outside the Church and its control, yet we cannot deny the legitimacy, and under some circumstances the eminent propriety, of a school directly in connection with a Church.

The Roman Catholics are doing more to hold their young through their parochial schools than in any other way, and the Protestant Episcopal Church exerts a strong influence in a similar way, not only through colleges and academies, but also through schools of the primary grades. Under ordinary circumstances in this country the lower grades of schools should be left to the State.

The intention of the schools proposed is not, however, to take the place of the public school or of the private academy. The time indicated shows this. They are to be in the evening, so that they will not interfere with, or take the place of regular institutions of learning.

They are not to supplant other schools, even of the most primary character, but rather to supplement them. They are intended to furnish opportunities for those who have not had ordinary advan-

tages, and to aid those who desire to continue their studies or to add new branches to former acquirements.

It is to be assumed, too, that they are specially intended for elementary studies, and yet they permit more pretentious attempts if the occasion affords.

That they are "evening schools" proves also that they are specially intended for the benefit of busy people who are occupied during the day by business pursuits, or by household and other cares.

This is but following the example of Mr. Wesley, who early in his great career sustained among the colliers of Kingswood a school which held sessions not only during the usual hours, but also in the early morning or in the evening, so that working men and those engaged during the principal part of the day might attend "either early in the morning or late at night," so as not to interfere with their daily toil. The "evening schools" proposed in the Discipline are in perfect harmony with the example given by this original and model Methodist.

No special method is indicated, and, consequently, the Church is free to determine what method will best accomplish the object in view. The character or number of studies is not specified, but it must be inferred from the manifest intention of the section that the studies selected should be of the greatest practical importance, and should dwell mainly on fundamental principles. The general nature of the probable students, and the short time at the disposal of the school, make this a necessity. Arithmetic, grammar, and studies of this character will, of course, be appropriate; and yet there are many Churches where the general culture is so great that only a small minority would need such primary instruction, while the others might desire to pursue more advanced subjects.

Neither is there any thing specified as to the conduct of the school, for example, whether the instruction shall be given by lectures and practice in the class or by recitations from text-books. These matters are left to be determined by the necessities of each particular place.

Even the arrangement as to school-room or fre-

quency of meetings—whether every week-evening or once or twice a week—must be decided by the wisdom of the managers. Probably once a week may be as much time as most will feel free to give.

The spirit of the law may generally be met by forming classes for special study. Such classes might take up history, or, possibly, a language, and they might do this in the early part of the evening when the lyceum convenes, or upon some other evening, or even in the day-time, if it suited the convenience of the class.

How to procure teachers should not be a difficult problem. In almost every Church there are numbers of competent persons. At least they could be procured from the community from among the lawyers, physicians, school-teachers, or others in professional life. Sometimes it might be necessary to pay a teacher, and this expense could be met by the voluntary contributions of the class. In many instances it may be wise to make the students themselves act as teachers. Text-books could be purchased by the individual students

themselves, or the class could be provided through a fund created for this purpose. The system of lecture and illustration may ordinarily most easily and best meet the demand for instruction, for in these schools it may be difficult to obtain the thoroughness of study which would be expected in the regular schools.

It is the duty of the committee

2. "To provide a library, text-books, and books of reference." This means a library, but, qualified by specific statement and general suggestion, it is manifest that it is not to be an ordinary popular library, compounded of trashy fiction and ephemeral publications, but something more substantial. The key to the character of the library is found in the expression "text-books and books of reference," as well as in the educational intention of the whole arrangement. It is not even to be an ordinary library of the better class of literature—though this might be added—but a library of books such as the student needs. It is to be composed of "books of reference," such as the average man cannot buy, for example, encyclope-

dias and standard works on various branches of study.

It is also to be composed of "text-books." How many is not mentioned. This, too, must be determined by circumstances. These books may be used for reference or by the students in the schools or by persons working up subjects for presentation in the lyceum meetings. Could the Church afford it, it might be well to furnish the text-book for each student. It should, at least, be able to supply the member who is preparing a lecture, essay, or answer to a referred question for a lyceum meeting, with the book which will furnish needed information. When it desires him to speak or write on the theme of any particular work, it should be able to put the book in his hand, so that the poorest or most indifferent would be without excuse.

When such a library as this has been gathered, then works of a more general character may be added. As the intention is not a Sunday-school library, books of a secular or general educational character will be appropriate.

How to obtain such a library is a question to be determined by circumstances. The books may be gathered through gifts or by purchase. A little solicitation would induce the presentation of many valuable volumes. Then a fund for the purchase of books could be gradually accumulated through private contributions or public collections, or through entertainments. A good library is usually a growth, and is to be gathered gradually.

It is the duty of the committee

3. "To popularize religious literature, by reading-rooms or otherwise."

The need of reading-rooms for young people and others is to-day a generally admitted fact, and efforts are made in many directions to meet the want.

They are provided in connection with municipal and other libraries, Young Men's and Young Women's Christian Associations, as well as smaller and more exclusive associations.

There is special need for such places to meet the conditions of the many who have no home, or only a very poor one—who have mere lodging-places

—and who, not having a pleasant home and having no safe place to spend leisure hours, are in danger of seeking solace in the drinking-saloon or in the social excitements of other evil places which are opened to the public in the most alluring manner, and where they are made heartily welcome, and find light, warmth, society, and, perhaps, a paper.

Manifestly something is needed to counteract the pleasing and powerful attractions of the many avenues of vice and the vestibules of the abodes of iniquity. A public reading-room, with its social features as well as its thought-giving and ennobling books and papers, is calculated to save men, for it measurably meets and gratifies needs of human nature which are in danger of seeking satisfaction in the showy saloon and in sinful society.

If the general reading-room is so beneficial, much more will one be that is under the influence and control of the Church. The Church reading-room would be a general Church-home—an open door or open house for all—and the Church would be recognized as meeting the wants of man's

intellectual and social nature as well as his spiritual. Every Church should have such a place open every day and night, or at least every evening.

The advanced ideas of church architecture are introducing parlors into new church buildings. Others might utilize a class-room or other room for this purpose, or a room might be taken outside the church edifice for this or kindred purposes connected with this educational work.

The reading-room is to be furnished with religious literature—first, the periodicals and books of our own denomination, and, secondly, other religious publications. The intention is "to popularize religious literature." In this phrase the popular idea in this educational work again appears. But this is to be done "by reading-rooms or otherwise"—not only by the reading-room, but by other means, possibly by obtaining subscribers for religious papers. The taste for the Church periodical gained through the habit of glancing over it at the reading-room is likely to lead to the desire to have it in the home, where there will be greater opportunity to obtain it without causing

others to wait, or being compelled to wait on the pleasure of many readers.

One can easily see what advantages there would be in having the Church made intelligent on Church affairs through reading the Church papers. Then official and private members would be better prepared to discharge their relative duties in connection with the Church, while the minister would have the advantage of directing minds already filled with intelligent ideas.

We recall the case of a German minister who informed his officials that no man was fit to be an official who did not read the Church paper, and if they did not take the paper they must resign. Perhaps the idea is too sweeping for imitation, but it is admitted that it contains a large grain of common sense, provided the official is not too poor to make the purchase.

The church reading-room, supplied with church periodicals, would take from ignorance the plea of poverty, and all would have an opportunity to intelligently keep step with the advanced movements of the Church.

It is their duty,

4. "To seek out suitable persons and, if necessary, assist them to obtain an education, with a view to the ministry."

"To seek out suitable persons" to prepare for the ministry is certainly a grave responsibility.

Just as sometimes those who seek the position are unsuitable, so, at times, suitable persons shrink from it and have to be sought.

Now and then a young man needs that some one shall come to him with the recognition of his possible fitness, and with the suggestion that he prepare himself for the work of the Christian ministry.

This Committee on Education is the only body in the Church specifically charged with this particular duty of seeking suitable candidates, and this is in connection with the operations of the lyceum, which is calculated to furnish the opportunity of judging.

It is also the only body in the local Church charged with the duty of aiding in the support of such students.

There is, of course, the general collection for the Board of Education, or for the Conference Education Society; but this meditates something beyond this, and refers to aid to be given to some special individual, as when a Church, wholly or in part, endeavors to educate one or more. It may be noticed that the object is not to pauperize or destroy the manliness of such individuals, but to "assist them to obtain an education"—to *assist*—not to do more than is absolutely necessary. We may also say that it would be in harmony with the spirit of the section if the committee attempted to persuade a promising young person to seek a scholastic education, even if the ministry was not definitely in view.

A further duty is,

5. "To develop facilities for social intercourse." This, as has been shown, belongs very directly to the lyceum organization, but it may be carried out elsewhere than in the lyceum meeting.

There may be sociables for the Church and congregation, under the auspices of the lyceum or under the direction of the Committee on Education,

a special time being taken for that purpose. These social features are very important, and, judiciously managed, will be of great service to the Church. The Church sociable might be held quarterly, or at other times, as might seem best.

It is a duty also,

6. "To do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."

As already stated, this is qualified by the specified objects contemplated in the section to which reference has been made, namely, the educational and social, but especially the educational. This would permit the establishing and sustaining of courses of lectures, or doing other work of a kindred nature.

The Quarterly Conference Committee could very legitimately engage in such efforts.

In concluding this chapter it should be said, that of course all these efforts are governed by the general qualification stated in the phrase "wherever practicable," so that how much shall be attempted and prosecuted is left to the judgment of

the Quarterly Conference and the Committee on Education. But there should be in this no excuse for indifference or failure to do all that can be done.

Whatever is practicable can only be decided after positive and honest examination and persistent effort.

CHAPTER XVII.

DIFFICULTIES OF SUSTAINING A LYCEUM.

THAT there are difficulties connected with the lyceum should not be disguised. Every thing of a voluntary character is more difficult to sustain than that where there is a financial consideration; for example, a voluntary choir, as compared with one that is paid; or even the Church as compared with a beneficial association. Then, again, the higher the nature benefited the greater the difficulty. It is much more easy to hold the interest of people in that which brings direct benefit of a physical or material character than in that which promises benefit to the intellectual or spiritual nature. A feast for the body is more attractive to the mass than a feast for the mind. The lyceum appeals to the higher nature, and, consequently, attracts a more limited number, and must make its merits known in the most convincing manner. Then, an institution is easily sus-

tained in proportion to the demand that exists for it—not in proportion to the need. There is not the craving for intellectual culture there should be in view of the need of the people, and, consequently, the lyceum has the difficult task not only of providing for the little demand that does exist, but also of creating a desire for the very benefits the lyceum system is designed to confer.

Study is irksome and distasteful to the majority; but it is upon the taste for study that the lyceum depends, and, therefore, it must arouse an appetite for knowledge and constantly stimulate it in order to gain and hold its members.

Then, through the passion for merely amusing exercises, there is a danger of the lyceum degenerating in its style, in order to keep its popularity, by seeking to satisfy this craving for fun and frivolity; but, in permitting this, the lyceum management would probably drive out the solid souls who are the real backbone and vitality of such institutions.

There is a difficulty in the indifference of the people generally, and one of the worst forms is that sometimes manifested by people in the Church

whose narrowness of spirit prevents their perceiving what is for the real interest of the Church.

There is difficulty in the indolence of members of the lyceum which manifests itself in an indisposition to take part in the work or to give careful attention to the preparation of their parts.

One very great difficulty will be found in the demands of "society" upon young people, especially in what are termed "fashionable Churches." Company after company, coming evening after evening, seem to take the major part of the time which is not given to places of amusement, so that the victims of "society" appear not to have time or strength even for the comparatively light work of the lyceum.

Fickleness will show itself in the lyceum as well as elsewhere, and those who were earnest may soon lose their spirit.

Then there will be loss of interest caused by little jealousies or by the absorbing nature of business, or the multiplicity of family cares.

There will be loss by removals of leading spirits who leave the Church or neighborhood.

Then there will be a breaking of interest through the interruption of meetings by the summer or by the bad weather of the cooler seasons.

Again, there will be breaks caused by revival services or other necessary religious meetings of the Church. The lyceum is not to interfere with revivals or regular religious church work, for every thing should stand aside for the conversion of souls.

The committee should arrange so that there will be no conflict, and when the revival is over, the lyceum will return to its work of interesting and edifying the people.

Finally, there will be difficulties from prejudice and the positive objections of some.

We would not disguise the fact that there are real difficulties. There are difficulties in every thing, but institutions triumph notwithstanding formidable obstacles. The difficulties in the way of the lyceum can and must be met. Things do not come out right without determined effort, but, with forces properly directed, the right will prevail.

CHAPTER XVIII.

HOW TO SUSTAIN THE LYCEUM.

NOTWITHSTANDING the many difficulties in the way of efficiently sustaining the lyceum, they can be met and overcome. The lyceum can succeed in spite of them. We are now to ask how this may be accomplished.

First and always, the lyceum is to be sustained by appealing to the higher part of man's nature and by presenting the noblest motives.

The duty and pleasure of culture is to be continually proclaimed in every legitimate way, and, especially, preached from the pulpit. Attention will thus be attracted and a demand may be created. Then, as intellectual taste grows with the tasting, the mind will long more and more for mental food. Objections are to be met by kindly reasoning from the necessities of the people and from the nature and value of lyceum work, and, finally, from the obligation the Church is under

by the law in Discipline. In the matter of success much depends upon the management of a lyceum. Therefore the Quarterly Conference Committee should be composed of persons competent to supervise such a society and in full sympathy with the object of their appointment, for more will probably depend upon them than any others in connection with the movement.

Then the officers and members of committees should be judiciously selected. They should not only possess other needed qualifications, but they should be earnest and efficient. There will be need of wise executive management, not only in selecting participants in the exercises, but also in preventing petty jealousies and similar difficulties which may arise, but which are not peculiar to any particular form of organization. Hence judicious persons should be selected who will wisely deal with human nature under such conditions.

This executive ability will also be needed in creating interest by encouraging the timid and arousing others by emulation. The committee should ascertain the special capabilities of individ-

uals, so as to allot to each one his appropriate work.

Some may read well who cannot debate, while others can engage in a discussion who have not the elocutionary ability to give an entertaining reading. So some can write who cannot deliver an extemporaneous address. If the committee will learn in advance what parts various persons are willing to take, it will greatly facilitate their work in the arrangement of a programme, and so do much toward keeping up an interest. Securing a few who are willing to take particular parts will give a good basis for action and go far toward solving the problem—how to sustain the lyceum.

There should be something about the Church to announce to the public the time of the meeting, for example, a card or tablet for the day; and it would not be too sensational at night to announce this and other meetings of the Church by a transparency, or something of that nature. Moody, in his mission, has accomplished not a little by having in gas jets over the entrance to his chapel the word "Welcome." Other places are made attract-

ive by things similar to this, and the Church may well ask whether it may not, in some degree, imitate some of their methods. Certainly there is no reason why it should always be said that "the children of this world are wiser than the children of light." Then the entrance should be inviting and easily found, even on the darkest night, and the particular room should be indicated by a sign or signified by an usher; and the room itself should be well lighted, and so attractive that those who come once may, by its cheerfulness, be induced to come again.

There should be constant effort to make the exercises of the lyceum attractive, not by silly sensasionalism or a low form of amusement, but by the excellent and improving character of the work done. Solid, honest work will sustain much better than the sensational.

Dignity should be given the lyceum at the beginning, and continued to the end. The opening of the season should be well announced, so that interest will be excited and the public prepared to enter upon the work heartily at the start. It

should open with a general meeting that will give eclat to the effort. At this preliminary meeting there might be a lecture or addresses of an appropriate character in connection with a musical and literary entertainment. Here the plan of operations should be presented, so as to give at least a general idea of what will be attempted and expected.

If a regular course of study is decided upon, it will be well to announce that certificates of proficiency will be given to all who satisfactorily pursue the course, and also explain that another certificate will be given from New York to those who comply with conditions indicated in a previous chapter, and complete the two years' "Lyceum Course of Study."

Not only should the high tone of the exercises be continually kept up and the endeavor ever be to have the work well done, but there should be considerable variety introduced. This may be done even while devoting the main part of the evening to a specified course of study. From what has already been stated it must be manifest that

there is matter for almost infinite variety. When, or rather before, one thing palls introduce another —literature, history, science, poetry, vocal music, biblical geography, lessons in short-hand, or any thing that may be proper and profitable, changing from one to another as may seem best.

Let there be no lagging, but let promptness and energy mark every movement. Decision is needed in the lyceum, as it is with the individual who would attain success. Let the management also be characterized by cheerfulness. No symptom of discouragement should ever be seen. The leaders should always speak hopefully, and with their encouragement inspire others with confidence in the success of the institution, for nothing attracts like success, or that which promises success. Men desert that which they fear will fail, but will cling tenaciously to that which they hope will succeed. Let every meeting be announced from the pulpit, and be accompanied with a word of encouragement by the pastor.

Induce each member to purchase the books studied, or at least one for each family interested.

This will help commit them at the beginning, and, having made some financial investment, it may inspire them to prosecute the studies, while the presence of the books in the home will be a constant reminder of duty and a stimulant to study.

Those conducting studies or reviews should not make them like ordinary class recitations, but easy and exhilarating, giving a summary or outline, and taxing individual students as little as possible. They should mass the members, and compel as few answers as possible from particular persons, and so not mortify any by revealing the ignorance of the student. All answers should be voluntarily given, and not demanded from individual members.

New interest may be thrown in by introducing a variety of participants, not permitting, if it can be helped, the work falling into the hands of a few, if there are others who can be used.

Variety may be sustained by obtaining the aid of professional and non-professional talent not only in, but outside the Church.

Now and then two lyceums in the same neighborhood might hold a combined meeting. The

interchange of talent would probably add to the interest of both.

Endeavor to fill the places of those who drop out through indifference, distance, or death. By way of encouragement, it should not be forgotten that though there are losses continually occurring, there are new sources of supply from additions to the congregation and from the young people who are steadily growing up. The children of twelve in two years are youths of fourteen, and young people of that age are able to contribute to the interest of the lyceum, while it contributes to the increase of their information. A lyceum, like a Church, may be continually losing and changing, but constantly, though gradually, gaining and growing.

The great requisite in sustaining a lyceum is in having a determined few who will patiently persevere in spite of persistent opposition and the most permanent obstacles. The burden, in almost all organizations, falls on a few, and the few give success. One or two faithful souls will be enough. Indeed, we have known a society of this character

to be kept alive for twenty years by the firmness of one member. Others may change and become weary, but if the faithful few stand together they will succeed in rallying enough to keep the work going on.

The weary, when rested, will begin again, if the meetings are continued. Even under the most discouraging circumstances, one or two leading and reliable spirits can secure success. Steady activity on the part of the pastor and a few enthusiastic and patient spirits will be sufficient in almost any place. We speak from experience, having sustained a lyceum throughout a pastoral term of three years in a church where it was pronounced impossible to sustain or even start one.

Then it should be remembered that if only a small minority of the congregation are benefited by the lyceum, it will pay to steadily sustain it and make it a permanent institution; for even this small number will help to give tone to the church, and from it may arise persons who will wield a powerful influence in the future.

Then it will help sustain the lyceum not only to

open the season with a strong proclamation and a preliminary meeting that will give *eclat* to the proposed movement, but also to close in a corresponding manner. We are glad to add to our own experience the judgment of Dr. Muller, who recommends lyceum managers to "close the course with all the pomp and circumstance of a college commencement."

At the end of the first term of his lyceum in the First M. E. Church of Erie, Pa., he, in the presence of a crowded house, gave testimonials or certificates to thirty-three out of fifty persons enrolled at the beginning of the term, who had prepared creditably written answers to the questions which covered the course of studies. Besides these, hundreds attended the meetings and received benefit, though they did not submit to the examination.

The examinations need not be severe, but just enough to prove that the students have carefully read the books, or given attention to the lectures delivered, or the lessons that may have been taught. They might be somewhat after the style of the Chautauqua examinations, and, like them, the can-

didates might even be permitted to consult books in constructing their answers. With such a close to the season's work, there would be a climax which would not only reward those who had been diligent students, but would naturally call forth the approval of others, and give a prestige to the lyceum which would attract the attention of the people and prepare the way for a still more promising opening for the next term. If hints like these are faithfully followed, there can be little doubt about the success of the lyceum.

CHAPTER XIX.

THE TEST OF A GOOD LYCEUM.

HAVING referred to lyceum work in general, we may now ask, What should be termed a good lyceum, and what is the true test of success?

The average mind is very apt to answer the question by saying that the most popular lyceum—the one that draws the greatest numbers—is the most successful. This would be the judgment of the mass of people. They judge the success of a lyceum by the numbers in attendance at the meetings; but, though a large attendance may be one evidence of success, it is not the strongest evidence, and, of itself, is not sufficient proof. Popularity is an unreliable criterion.

The best schools are not necessarily those that have the largest lists of students, and, for the same reason, the largest attendance at the lyceum is not proof of success, for a lyceum may have popularity and yet, in the highest sense, be a failure,

while one with a smaller attendance may be truly successful, and be worthy of distinguished mention. Success depends upon the excellence of the work done.

Others will judge by the character of the exercises, but will decide on the ground of amusement or entertainment. If the exercises are amusing or entertaining, they will speak of the lyceum in the highest terms, but if there is less fun and more solid study they will call it dry and stupid, and not worth attending. The judgments of people indicate their own mental capacity, and so, in this case, such an opinion is apt to come from those whose mental caliber is exceedingly small, and who gauge every thing of this nature by the standard of a silly minstrel show. Such persons are hardly worth considering, only as they are fit subjects for missionary work on the part of those who educate and elevate the public taste.

Some will judge by the brilliancy of the performances, and, in so doing, will probably compare them with the performances of professionals. This is not a fair judgment, when most of those in the

membership of lyceums would hardly call themselves amateurs. The quality of the work done by the members is a legitimate test, but this quality is not to be determined by comparison with expert professionals, but relatively, by comparison with themselves, as to what they were and what their opportunities were. The test is what they have accomplished in view of their condition and opportunities. It may seem very poor compared with those who have had the best scholastic advantages, but it may be very grand when compared with their limited opportunities.

A lyceum is very successful that accomplishes the work it is intended to perform—that succeeds in its true aim—that reaches its legitimate end.

Does the lyceum prevent young people from being drawn into sin? Does it interest them and so prevent young people from wandering away from the Church? If it does, then it is successful just so far. Does the lyceum attract other young persons to the Church? Then it is successful in this particular.

What intellectual work has been done? Has the

lyceum produced an increase of information? Do the people know more? Have the members received greater knowledge? Have they been stimulated to study? Has desire for good literature been strengthened? Do the people read better books and papers? Has it led to the diffusion of a greater number of religious periodicals? Do they converse upon higher themes? If so, then the lyceum has been a decided success as to these matters.

Have young men and young women been induced to seek a higher education and to continue higher studies? Has any one been induced to enter college? Has any one, through it, been persuaded to make a thorough preparation for the ministry? If so, then it has been a successful lyceum.

Has it made the Church more sociable and intelligent? Have the people more intelligent ideas of the doctrines and polity of the Church? Has there been an increase of attachment to the Church? Are there more willing and faithful workers in the Church? Is the pastor better sus-

tained by the co-operation of the membership? Then the lyceum has been a great success.

Has the benefit reached the home circle, strengthening the children against evil by filling their minds with good, inspiring them with lofty ambitions, and making the home life more cheerful and attractive by pure and intelligent conversation? This also must be accounted success.

A lyceum may have but a small number of attendants and may have nothing in the nature of diversion; but if it benefits those who come, and, through them, others, its work is truly successful, and the effort is worthy of honor.

CHAPTER XX.

CENTRAL LYCEUMS FOR CITIES OR COUNTIES.

BESIDES the lyceum in the local Church it may be found advantageous to have a general lyceum body composed of representatives from the local lyceums in the city or county. Possibly the same idea might be extended to a Conference, or even a State, but there is scarcely any neecssity for that, and an undue multiplicity of parts in the mechanism is not desirable.

Such a central or representative lyceum might be initiated on the invitation of any local lyceum, or even of any pastor who might call a convention of those interested.

Those responding to this invitation could settle the character of the representation, and decide as to the wisdom of a brief constitution, or of articles of agreement, setting forth the purposes of the association and any other points deemed necessary.

The Philadelphia Representative Methodist Lyceum is composed of the pastors, the Quarterly Conference Committees on Education, and one delegate elected by each lyceum. The representation might, however, be different, and might consist, for example, of the pastor, one member of the Committee on Education, and one person elected by the lyceum.

This representative lyceum should not exercise control over the local lyceums, but rather exist as an advisory body, leaving the local society totally independent.

Neither should the central lyceum absorb force from the local lyceums by meeting too frequently. It should not hold its regular meetings more than once in three months, for if it does it is in danger of monopolizing time and interest which would be needed for the local lyceums. In order to meet any emergency which may arise, it should create a Board of Managers to act in the interim. Indeed, if the central lyceum should, at its first meeting, merely create such a board and clothe it with power to fill vacancies and to perform the other functions

of the central lyceum, and then adjourn forever, great good might be accomplished, for this board could be a potent center of influence in the way of oversight and suggestion. An annual meeting might be held for the election of officers, who should continue in office until their successors were elected, and the officers and managers might be nominated by the Board of Managers, or by the members of the central lyceum. The meetings could be held in the churches, and additional interest could be awakened by passing from one church to another, so as to visit the various localities embraced in the territory covered by the lyceum.

The central body should not attempt to do precisely the same work as that undertaken by the local lyceums. It should rather aim to create sentiment in favor of the lyceum system. This may be done by holding public meetings in different churches to discuss questions bearing upon lyceum work and mental culture, or by establishing courses of lectures of a high and instructive character; for example, on theology, or questions bearing upon theology, or touching themes of current

thought, especially such as concern morals and religion.

The central lyceum can also do much to stimulate existing lyceums by general hints, and by appointing committees to visit the lyceums in order to encourage them, and by comparison of methods to inspire improvement. Such visits might be of considerable interest and value, and by their encouragement and enthusiasm help solve the problem—how to sustain the lyceum. Similar committees could also visit churches where no lyceum existed, and, after explaining the intention and working of this new educational system, succeed in securing the formation of new lyceums. In some places it might be well to establish a central library for the Methodists of the city or county, but we are not prepared to make a positive recommendation on this point.

One great advantage in the central lyceum meetings would be to create, strengthen, and preserve a fraternal and sociable spirit among the Churches by bringing the representatives together and making them acquainted with each other. Such bonds

of union and objects of common interest are greatly needed among the Churches.

But the great value of the central lyceum would be as a center of influence and a constant stimulation —to foster existing lyceums, to bring others into being, and to originate and aid other movements for the intellectual improvement of the people.

CHAPTER XXI.

CONCLUSION.

IN the preceding pages the lyceum system, as a part of the educational plans of the Methodist Episcopal Church, has been set forth as briefly as its nature would permit, and yet as fully, perhaps, as is necessary for a fair view of its nature and an intelligent conception of its methods.

In so doing we have presented an outline picture of this people's university, which may be easily filled up by the imagination of the reader. Much more might have been given, but it would have made the volume too large for its present purpose.

The aim of the lyceum is not to do the work of college, or seminary, or even of the ordinary public school; but to convey general information, create a taste for reading, encourage intellectual pursuits, and, in some measure, direct the reading and study of the people. Thus it tends to lift the mass out of the darkness of ignorance into the light of

intellectual illumination. It does not claim to be equal to the regular schools, or seek to supplant them, but to be a support and a supplement to them. Yet, in inducing the people to read and think, to inquire and reflect, to reason and decide, and to grapple with thoughts which through the mental conflict will bring out the mental muscle, the lyceum is doing, in its degree, a work similar to that wrought by the school, and is fitting the people for patience in subsequent study, and for the more intelligent and perfect discharge of the duties of life. The mental discipline the lyceum gives may appropriately precede, accompany, or follow that which comes through the academic course.

It has been seen that there are no real objections to the church lyceum, while the value of the institution is positive and permanent. The lyceum has the indorsement of leading educators, of college faculties, of Bishops, of the General Conference, of practical pastors, and of pious, progressive, and judicious members, and it has proved its right to exist by the work it has done and the actual tests it has endured.

Already it has shown what it may do, and has won the approval of those who have given it a fair trial.

It benefits the individual member, the higher schools, the Church, and society in many directions.

To the individual, it opens gates that lead into the fields of learning, and the prospect that opens before him is itself a constant joy. It shows him how he can save his wasted half hours, and makes barren moments blossom as the rose, and desert days become as blooming gardens and fruitful fields. It leads him into the green pastures of poetry and beside the still waters of philosophy. It stores his memory with facts of history, science, theology, and knowledge of many kinds. It enriches his expressions with the graces of rhetoric, and strengthens them with the vigor of logic; and then, having created a desire to receive more abundantly, it directs him to teachers who can carry him farther on the way to the scholar's goal and nearer to the glorious prize of intellectual development.

There is a broad field and a noble future for the lyceum.

He who is skeptical as to the success of the lyceum system need but turn to the Chautauqua Literary and Scientific Circle, and perceive what it has accomplished. This circle has been in existence four years, it has about thirty-five thousand readers, and this year it graduated a class of two thousand persons who had successfully prosecuted the four years' course of study.

In a letter to the writer in regard to the Church lyceum, Dr. John H. Vincent, the originator of the Chautauqua Circle, says the success of the Chautauqua idea has "revealed its possibilities." The Chautauqua Circle demonstrates the possibilities of the lyceum system.

If this independent idea of the Chautauqua Circle can gain such success as to have thirty-five thousand readers, certainly the lyceum movement, which is sustained by the law and influence of immense Church, ought to be much more successful.

There are about, or probably over, eighteen

thousand Methodist Episcopal Churches. Now, with little effort, it would seem that an average of at least twelve persons in each church could be persuaded to enter a lyceum and pursue a moderate course of reading and study. That would make considerably over two hundred thousand members, but, carrying out the calculation, it is not too much to suppose the possibility of doubling this number; or even making it a half million. Who can estimate the good that might be done through this educational force—this university of the people?

Think of such an institution in every Methodist Episcopal Church with an aggregate of five hundred thousand students!

How much good literature it would cause to be read! How much knowledge would be diffused! How many students would be sent to seminary and college! How much more intelligent would the congregations become! How much more wide awake and thorough would the ministers become, and how much more profit would the members receive!

To say the least, if the effort were faithfully carried out, many would be stimulated to seek solid study; old and young would have an improved taste for a higher style of literature; the intellectual efforts of many would be systematized and their minds strengthened; intelligence would be increased; and some young people would be helped, so that they might ultimately become thorough scholars, eloquent preachers, or eminent in some other conspicuous department of life; while others would be wiser, happier, and more helpful in humbler spheres; and the number of students seeking a collegiate education would be increased by thousands.

We have maintained the feasibility of organizing and successfully conducting such societies, even under the most disadvantageous circumstances, and we have pointed out some plans which may be successfully used. The methods presented have been tested and approved, but they are offered merely as suggestions which may serve as guides. Others may do just as well. Plans may vary, and what is best must be determined by the

circumstances of the people and the place. In many of the plans presented a very prominent place has been given the pastor of the Church, but a prominent place belongs to him by his position as pastor and by the law which makes him chairman of the committee through which the Quarterly Conference supervises the lyceum.

It is a grand opportunity for the pastor to exert his influence upon the young people of his charge, if he has the time and strength; but it should not be supposed that the burden of the affair should be permitted to press upon the pastor, or that he should give all, or even his best work to this department. He is first of all, and always, a preacher, and nothing should be allowed to weaken him in his work as a preacher. The people should not permit it, and the preacher should not permit it.

But the pastor of a Church has also the care and general direction of the Church. He must, therefore, give some time, not only to preaching and visiting, but also to the various workings of the Church.

While we would not add any thing of an unnecessary character to ministerial duty, which is too often more than a man is well able to perform, it must be admitted that the minister will naturally be expected to be the chief spirit in the general efforts of his charge.

Yet we insist that the burden of this particular work should not fall on him, if there are others who are able to bear or share it.

The pastor should be strongly supported in all his work, and in this matter there is special need of the assistance of those who are able to render efficient service, and who, while the minister manifests general interest and is the recognized head, should take the direction of details; and to this end it is of the greatest importance that the Quarterly Conference should select the most competent persons for the Committee on Education. Still the preacher who promotes the interest of such institutions, while he does his other work well, is certainly more meritorious than the minister who neglects the intellectual improvement of his members; and usually the pastor who does

this kind of work is also industrious and faithful in the other departments, and, instead of losing force, he becomes more potent in the pulpit and more powerful in his influence among the people.

But, with all this proposed effort in the line of education, religious culture is not to be omitted or displaced from its chief and most honored position. The spiritual is not to be neglected or made secondary to intellectual culture.

The spiritual and intellectual are always needed in the Church, but the work of the Church puts the religious before the intellectual. The spiritual should always be most prominent, but the intellectual may fairly claim a secondary position; indeed, the spiritual cannot do its best work without the aid of the educated mind.

The lyceum system is not to supplant spiritual work, but to aid and supplement the spiritual. Religious culture and mental culture should go together.

The church lyceum proposes to assist in blending them. That it is calculated to do so is mani-

fest from what it has done where it has been favorably received and fairly sustained. From the interest which has been aroused there soon may be thousands of lyceums with tens of thousands of members improving their culture under the encouragement of the church.

Let the Church lyceum be properly organized and judiciously conducted in every Church, and down along the ages the Church will gather rich harvests of ripe and blessed results in the lives of individuals and in the greater success of her entire mission.

APPENDIX.

A.

A LYCEUM AT WORK.

THE Rev. D. H. Muller, D.D., in speaking of the lyceum of the First Methodist Episcopal Church, Erie, Pa., of which he was pastor, says:

"Our course of study was Yonge's 'History of Greece,' Steele's 'Physiology,' Freeman's 'History of the Bible,' Hurst's 'Church History,' and the 'Philosophy of the Plan of Salvation.' The principal of the academy reviews the first; four physicians the second; two Bible teachers the third; and two ministers the fourth."

He suggests, for the second year, unless another course is arranged by those who have charge of the lyceum course of study, the following subjects: English Literature, (Gilman's or Taine's,) Roman History, (Yonge's,) American History, Botany, etc.

The organization used by the Erie lyceum was as follows:

1. President and Vice-President. 2. Executive Com-

mittee. 3. Department of History. 4. Department of Science. 5. Department of Biblical History. 6. Department of Ecclesiastical History. 7. Department of Music. 8. Department of Lectures. 9. Department of Programme. Each department was controlled by six gentlemen and ladies, and they were responsible for meeting the requirements of their department, in furnishing a reviewer, lecturer, music, and programme for the next meeting.

Dr. Muller urges the wisdom of freely appointing on the committees those whom the deacon called the "female brethren."

He gives, as a specimen of the work done, the following:

PROGRAMME.

1. SONG. (Congregation.)
2. PRAYER.
3. READING OF MINUTES, etc.
4. MUSIC. Pastime Glee Club.
5. REVIEW: "The Traditional Period of Greek History"—first six chapters of Yonge's History. (Half hour.) Prof. ——.
6. RECESS. (Five minutes' opportunity to receive names for membership, etc.)
7. COLLECTION.
8. NOTICES, PROGRAMME OF NEXT MEETING, etc.
9. MUSIC.
10. ESSAY BY MISS ——.
11. HALF HOUR IN CHEMISTRY, WITH EXPERIMENTS, BY ——.
12. MUSIC AND BENEDICTION.

B.

OTHER METHODS ILLUSTRATED.

As a further illustration of methods we give the plan used by the lyceum of the Ebenezer Methodist Episcopal Church, of Philadelphia. The president says: "It did not take us long to discover that a miscellaneous, incoherent programme could not hold the attention of our audiences; and besides would not fulfill the object of our organization. The Programme Committee resolved that so far as possible a subject should be assigned to each night and the programme arranged accordingly. In this way not only the readers but their selections are under the control of the Committee. Where it is possible, the music also is made to harmonize with the rest of the programme. The music is instrumental (piano, violin, and, sometimes, cornet) and vocal, (solo and concerted pieces.) A well-written Journal and the Question Box form agreeable variations in the programme.

"Our subjects have included Longfellow, Lowell, Whittier, Tennyson, Dickens, American Humorists, Walter Scott, Scotland, Ireland, Queen Elizabeth, Egypt, Colonial Pennsylvania, Modern Pennsylvania, China, Flowers, Trades, Christmas, Children, The Hymn Book, Humor, etc., etc.

"With our authors, the subject is generally opened with a descriptive and critical essay; then follow read-

ings illustrating the author's characteristics, varieties in style, or manner of treating different subjects. Thus:

"Dickens: Essay on Charles Dickens, and readings illustrative of the pathetic, dramatic, historic, tragic, and humorous in his writings.

"Longfellow: Sketch of the author; selections from 'Evangeline,' the whole woven into a continuous story by the reader; selections from 'Miles Standish' in the same manner, 'Resignation,' 'God's Acre,' etc.

"Lowell: Sketches and critical reference to his works; selections—'The Courtin',' 'The Rose,' 'The First Snow Fall.'

"If any historical subject is chosen, it is also sought to approach it in different ways, thus: Queen Elizabeth: sketch of subject; literature in the reign, religion in the reign, great characters of the reign.

"Egypt: General historical sketch; Egypt in Scriptural relations; present aspect of affairs in Egypt; selections from C. Dudley Warner and Mark Twain.

"Pennsylvania's Colonial Period: Early settlement on the Delaware; selections from Whittier's 'Pennsylvania Pilgrim;' William Penn, and other characters of the period; selections from T. B. Read's 'Wild Wagoner;' costumes and manners.

"Scotland: General historical sketch; music, Scotch Ballad; Scotch character; pictorial sketch, (stereopticon;) recitations from Burns.

"Ireland: Moore's 'Centennial;' essay on Ireland;

reading, 'Father Phil's Collection;' address on Ireland; Irish literature.

"The subjects are treated somewhat superficially, but always in such a way as to stimulate the members to further inquiries."

C.

HISTORICAL STUDIES.

As samples of subdividing historical subjects, we give the following, which have been used in the lyceum of the Park Avenue Methodist Episcopal Church, Philadelphia, and which have been found very successful. In using such outlines each point may be thrown into the form of a question, and the individuals to whom they are assigned can be called on in turn for the answers.

"Queen Elizabeth: 1. Age and genealogy. 2. Personal appearance. 3. Personal characteristics, (qualities of mind, heart, education, etc.) 4. Leading events in her reign. 5. Distinguished contemporaries. 6. Comparison of her reign with that of other leading English sovereigns.

"Mary Queen of Scots: 1. Personal appearance. 2. Personal characteristics, (Religious views, etc.) 3. Leading events of her reign. 4. Her tragic death and the circumstances leading to it.

"Queen Victoria: 1. Chronology and genealogy. 2. Personal appearance. 3. Personal characteristics.

4. Her children, their present rank and position. 5. Literature of her reign as compared with that of Elizabeth.

"Bismarck: 1. His early life. 2. His personal appearance. 3. His influence on Germany and Europe.

"Martin Luther: 1. His early life. 2. His education and early religious views. 3. State of the religious world at that time. 4. His character as a reformer. 5. His chief fellow-laborers.

"Napoleon I.: 1. His early life. 2. His military and general education. 3. His downfall. 4. His trial, exile, and death.

"Warren Hastings: 1. The origin and organization of the East India Company. 2. His ancestry, early life, and education. 3. His courtship and marriage, and the character and career of his wife. 4. Illustrations of his great executive ability. 5. The faults of his administration. 6. The merits of his administration. 7. His trial and acquittal."

D.

QUESTIONS FOR DEBATE.

As specimen questions for debate, which may be helpful and suggestive of others, we present the following:

Is the world growing better?

Should secular books be excluded from the Sunday-school library?

Should Christians engage in politics?

Should the right of suffrage be limited by an educational provision?

Can a man be justified in disobeying civil laws which he feels to be morally wrong?

Should education be compulsory?

Should capital punishment be abolished?

Does the pulpit afford a better field for eloquence than the bar?

Should more attention be given to foreign than to domestic missions?

Have the working classes been benefited by machinery?

Is city life preferable to country life?

Is there more pleasure in the pursuit of an object than in its possession?

Is poverty oftener the result of mismanagement than of misfortune?

Was Washington a greater man than Oliver Cromwell?

Has poetry had a better influence than painting?

Was Disraeli a finer diplomat than Bismarck?

Has the world gained any thing by efforts to reach the North Pole?

Is Gladstone a greater statesman than Bismarck?

E.

QUESTIONS FOR REFERENCE.

The following are "Referred Questions," which may serve as models for others:

What is the camera-obscura?

Does dew fall?

Who were the members of the cabinet of the first President of the United States?

What were the principal events of the administration of the second President of the United States?

When and where were the first banks established?

What is meant by the Monroe doctrine?

Who was the founder of the Jesuits, and what is the nature of the order?

What was the Republic of St. Mark?

What is the origin of "All Fools' Day?"

When and where was the first number of the first daily newspaper in the English language published?

When, where, and by whom was the first printed Bible issued?

What is the origin of the expression "*sub rosa?*"

Why are meteors falling on August 10, or St. Lawrence's Day, called the tears of St. Lawrence?

What were the Alien and Sedition Acts?

Who was Savonarola?

What was the Jewish Sanhedrim?

Where were the twelve tribes located in the land of promise?

Who composed *La Marseillaise?*

Why were the French Protestants called Huguenots?

Give origin of the expression "Mind your p's and q's."

What is the origin of Whitsuntide?

What is the difference between compliment and flattery?

Why was the house of Plantagenet so called?

What is the origin of the expression "Hobson's choice—this or none?"

How did the expression "Blue Stocking" arise?

In Longfellow's "Evangeline" occurs the line, "Sweetly over the village the bell of the Angelus sounded." What does *Angelus* mean?

Name fifteen decisive battles fought in the world; that is, battles which have decided some political change.

F.

A LYCEUM CONSTITUTION.

For the benefit of those who may prefer a formal constitution for their church lyceum we present, as a specimen, the constitution of the lyceum of the Park Avenue Methodist Episcopal Church, of Philadelphia, which may be modified to meet the needs of other places:

ARTICLE I.—NAME.

This organization shall be called "The Lyceum of Park Avenue Methodist Episcopal Church."

ARTICLE II.—OBJECTS.

The objects of this lyceum shall be to provide means for the intellectual and moral improvement of its members; to promote social intercourse among the membership of the Church; to supply facilities for systematic study, especially of the Scriptures, and to provide a church library and reading-room.

ARTICLE III.—MEMBERS.

SEC. 1. Any person of good moral character may be proposed for membership in this society, and on receiving the vote of two thirds of those present at the next regular meeting, shall, on signing this constitution, become a member.

SEC. 2. The pastor and members of the Educational Committee of the Quarterly Conference of this Church shall be *ex-officio* members of this society.

SEC. 3. Thirteen members shall constitute a quorum.

ARTICLE IV.—OFFICERS.

SEC. 1. The officers of this society shall be a President, Vice-President, Secretary, Treasurer, Editor, Chorister, and Organist.

SEC. 2. The duties of the President, Vice-President, Secretary, and Treasurer shall be the same as usually devolve upon such offi-

cers. The President and Secretary shall be *ex-officio* members of the Programme Committee.

SEC. 3. The Editor shall receive original and selected articles, and arrange such as he may choose therefrom, and read the same as a periodical at such time as the society shall direct.

ARTICLE V.—STANDING COMMITTEES.

The President, immediately after his election, shall appoint the following Standing Committees:

1st. The Financial Committee, to consist of three, who shall provide ways and means, and audit the accounts of the Treasurer.

2d. The Committee on Strangers, to consist of five, who shall make the acquaintance of strangers attending the society or church meetings, introduce them to members, and seek to interest them in the objects of the association.

3d. There shall also be a Programme Committee, which shall consist of the President and Secretary of the society, one person to be selected from their own number by the Educational Committee, and three ladies and one gentleman from the society. They shall arrange all programmes of literary and musical exercises, and all courses of study. Of the four members last mentioned, two shall be appointed by the president at the first meeting in each month, and hold office for two months.

ARTICLE VI.—BOARD OF MANAGERS.

The officers, chairmen of Standing Committees, and the members of the Educational Committee, shall constitute a Board of Managers, who shall transact all business required for the government of this society, not otherwise provided for in this constitution, and shall report their doings at the annual meeting of the society. The Board of Managers shall meet at least once a month.

ARTICLE VII.—MEETINGS.

Weekly meetings shall be held by the society on Thursday evenings, except in July and August. Public entertainments may be held at such times as the society shall determine, by a vote of two thirds of the members present.

ARTICLE VIII.—ELECTIONS.

All officers shall be elected by ballot at the annual meeting, to be held at the first meeting in November, and hold their offices for one year.

ARTICLE IX.—AMENDMENTS.

This constitution may be altered or amended at any regular meeting, by a vote of two thirds of the members present; *provided*, said alteration or amendment be proposed in writing at a regular meeting at least four weeks previous to its adoption; and *provided also*, that it be with the assent of the Educational Committee.

G.

A YOUNG PEOPLE'S ASSOCIATION.

As there may be a desire to add to the lyceum other forms of work, and especially those of the nature of religious activity, we refer to the methods used by the Lafayette Avenue Presbyterian Church, Brooklyn, of which the Rev. Theodore L. Cuyler, D.D., has been for many years the honored pastor.

The Young People's Association in this Church has been in existence over fourteen years. During this time a number of its members have become ministers of the Gospel, and much good has accrued to the Church from its various efforts. It holds a half-hour prayer-meeting in the church every Sunday evening before the preaching service, and a prayer-meeting every Monday evening in private houses. In one year alone the Tract Committee distributed about three

thousand five hundred tracts. The society also has a special Floral Committee for the purpose of soliciting contributions from the congregation with which to purchase flowers for pulpit decoration on the Sabbath. This committee has furnished a beautiful and tasteful collection of flowers every Sabbath, which after the evening service was sent to those who were sick or in affliction; and "these beautiful evidences of the Creator's handiwork have, by their fragrant presence, cheered and lightened many a weary hour, and have been a great source of pleasure to the recipients."

The following is one of their plans:

YOUNG PEOPLE'S PRAYER-MEETING.

Held every Monday evening in private houses.

ORDER OF EXERCISES.

Open promptly at 8 o'clock.
Leader not to occupy more than fifteen minutes with opening exercises.
Singing.
Prayer by Leader.
Singing.
Reading the Bible, by Leader.
Requests for Prayer.
Prayer.
Singing.
Prayer and Remarks. *No one to occupy more than three minutes' time.*
Close promptly at 9 o'clock with singing.
Notice of next meeting.
Benediction.
Thirty minutes for social intercourse.

The Constitution here inserted may give valuable hints to those who are interested in work of this nature.

PREAMBLE.

We, the subscribers, desirous of stimulating the piety of the young people of our Church to more earnest and consecrated effort in the service of our Redeemer, and to promote a more sociable element among *all* of the young people of our congregation, do hereby agree to labor together for this end, and to adopt for our guide the following Constitution:

ARTICLE I.

SECTION 1. The name of this Society shall be the Young People's Association of the Lafayette Avenue Presbyterian Church.

SEC. 2. The object of this Society shall be the development of Christian character and activity in its members, and the improvement of the spiritual, intellectual and social condition of our young people, by the ways and means to be hereinafter designated.

ARTICLE II.

SEC. 1. The membership of this Association shall consist of four classes, viz.: active, associate, life, and honorary members.

SEC. 2. Any person between the ages of fifteen (15) and forty-five (45) years, in good standing as a member of our Church, may become an active member, and as such shall be entitled to all the privileges of the Association.

SEC. 3. Any person of good moral character may become an associate member, and as such shall be entitled to all the privileges of the Association, except that of holding office.

SEC. 4. Honorary members may be constituted such by vote of the Association, at any regular meeting, upon recommendation of the Board of Managers.

ARTICLE III.

SEC. 1. All propositions for membership shall be made to the Board of Managers, and such persons may be elected at a regular meeting of the Association.

SEC. 2. Persons having been elected by the Association may become members thereof by paying the membership fee.

SEC. 3. Persons who shall be elected during the last three months of the year, and shall pay the membership fee, may have their annual dues for the following year remitted.

SEC. 4. The annual dues of members shall be fifty cents for gentlemen and twenty-five cents for ladies. A Life Membership may be secured upon the payment of ten dollars.

SEC. 5. Members who shall not have paid their annual dues will be debarred the privilege of voting for officers at the annual meeting. And those who shall not have paid their dues for a period of two years will no longer be considered members.

SEC. 6. The Treasurer shall notify all members in arrears of that fact previous to the annual meeting.

ARTICLE IV.

SEC. 1. It shall be the duty of the active members of the Association to promote fraternal feeling and social intercourse among its members; to visit them in sickness, to surround them with religious influences, to interest them in the meetings of the Association, and to induce them to take part in its efforts for doing good. Especial attention shall also be given to searching out young people who come among us as strangers, and to assist them in forming suitable acquaintances.

ARTICLE V.

SEC. 1. The officers of this Association shall be a President, Vice-President, Secretary, Treasurer, and five (5) Managers, who shall be elected by ballot at the annual meeting, and who, together with the members of the Standing Committees, shall constitute a Board of Managers.

SEC. 2. The President shall preside at all meetings of the Association, call such special meetings as he may deem expedient, and prepare the annual report of the Society's operations.

SEC. 3. The Vice-President, in the absence of the President, shall perform all the duties of the office.

SEC. 4. The Secretary of the Association shall keep a record of its proceedings, and have charge of all documents belonging to the Association.

SEC. 5. The Treasurer shall take charge of all the moneys of the Association, keep a true and correct account of the same, be prepared to report the condition of the treasury at any regular meeting of the Board of Managers, and to disburse moneys only as directed by the Board, and make a full report at the annual meeting. He shall deposit all funds over $50 in some responsible bank.

SEC. 6. The Board of Managers shall have the control and management of all the affairs and property of the Association, and make their own By-Laws.

SEC. 7. All contracts entered into by the Board of Managers shall be made so as to expire on or before the end of the association year.

ARTICLE VI.

SEC. 1. There shall be the following Standing Committees of the Association, which shall be appointed by the President immediately after the annual meeting, and approved by the elected Board of Managers.

SEC. 2. A Devotional and Visiting Committee, of at least three gentlemen and three ladies, who shall have charge of all devotional meetings, and visit the sick, or such as request counsel or advice.

SEC. 3. A Temperance Committee, consisting of at least two gentlemen and two ladies, who shall endeavor to promote the cause of temperance in our midst.

SEC. 4. An Entertainment Committee, of at least three members, who shall provide all social, literary, or musical entertainments.

SEC. 5. A Tract Distributing Committee, who shall have charge of, and perform all duties connected with, tract distribution.

SEC. 6. A Relief Committee, consisting of at least three gentlemen and three ladies, who shall investigate all cases requiring relief which shall be brought to the notice of the Association, as occurring within our tract district, or in our Church or Sabbath-school fields of labor, but not to the poor generally of our city. And any pecuniary assistance this committee may deem it wise to render under

the direction of the Board of Managers, must be solely to relieve *immediate want.*

SEC. 7. A Property Committee, who shall make and keep an inventory of and care for the property of the Association, and be prepared to report its location and condition at any regular meeting of the Board of Managers.

SEC. 8. The President shall be ex-officio member of all Standing Committees.

ARTICLE VII.

SEC. 1. There shall be a regular meeting of this Association on the first Wednesday of each month, and special meetings may be called by the President, at the written request of five (5) members.

SEC. 2. The annual meeting of the Association shall be held on the first Wednesday in March, at which the annual report shall be read, and officers elected for the ensuing year; a majority of the votes cast being necessary to a choice.

SEC. 3. The anniversary of this Association shall be held on the first Wednesday in April.

SEC. 4. Nine members shall constitute a quorum at any meeting of the Association when business is to be transacted.

ARTICLE VIII.

Sec. 1. All vacancies occurring in the Board of Managers may be filled by the President, with the approval of the Board; if by any reason the office of President shall become vacant, the same can only be filled by election at a regular meeting of the Association, of which one month's notice shall have been given previously.

ARTICLE IX.

Sec. 1. The provision of this Constitution, by which none but active members can hold office, may never be annulled, and no amendment shall be made which, if made, would allow these said provisions to be annulled; with these exceptions this Constitution may be amended by a two-third vote at any regular meeting of the Association, provided that notice in writing of the substance of the proposed amendment shall be given at a regular meeting at least one month previous.

BY-LAWS OF THE BOARD OF MANAGERS.

I. The regular meeting of the Board shall be held on the last Tuesday of each month.

II. Special meetings of the Board may be called by the President, at the request of five members, which request must be made in writing, stating the object of such meeting.

III. The Secretary of the Association shall notify the members of the Board of all meetings, and in case of special meetings state the object thereof.

IV. The Treasurer of the Association shall present to the Board a monthly statement of its finances.

V. No proposition for the disbursement of moneys shall be entertained except at the regular meetings of the Board.

VI. Seven members shall constitute a quorum at all meetings of the Board.

VII. The regular order of business at all meetings of the Board shall be as follows :

1. Prayer.
2. Reading Minutes.
3. Reports of Standing Committees.
4. Reports of Special Committees.
5. Communications and Bills.
6. Unfinished business.
7. New Business.

VIII. Each Standing Committees shall meet as often as once a month, and report to the Board at each regular meeting.

IX. Reports of all Committees shall be in writing.

X. All resolutions shall be submitted in writing.

XI. These By-Laws may be amended only by a two-third vote of the Board at a regular meeting, notice of which having been given in writing at least one month previous.

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OR,

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